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Child Culture in the Home

A Book for Mothers

BY

Martha B. Mosher

"The destiny of the nations lies far more in the hands of women—the mothers—than in the hands of those who possess power."

Froebel.

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TO MY OWN BELOVED CHILDREN,
IN WHOM I THUS EXPRESS MY TRUST,
I DEDICATE THIS MY EFFORT
IN BEHALF OF OTHER CHILDREN.

MARTHA B. MOSHER.

He who helps a child helps humanity—with a distinctness, with an immediateness, which no other help given to human creatures in any other stage of human life can possibly give again.

PHILLIPS BROOKS.

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PREFACE

THE best promise for to-morrow lies always in the best fulfilment of the opportunities of to-day. If the decision regarding the eligibility of women to higher social and political status rested on their success as homekeepers and mothers, a favorable one might be warmly contested. There would be no impeachment of their mother love, moral appreciation, or good intention, but of their thoughtfulness, consistency, and knowledge of the best methods to secure the best possible development of their children.

Everywhere women of to-day are seeking improvement—their energies being aroused to the utmost by the new independence and intellectual life which has come to them. The friction of mind with mind, the stimulus from associated ideas is awakening thoughts and theories on all possible subjects, which, if wisely directed, will result in the greatest benefit to mankind. But in their efforts for ameliorating human conditions, women should bear in mind that the best study in the humanities is in their own home. The more one observes, the

more fervently must one feel the power and influence of woman in the life of the race and of the nation; and mothers are earnestly urged, not only to place their best efforts in the home because it is the nursery of souls and from it emanates the influence which guides the destiny of nations, but also to ascertain the best methods and apply them with zeal. Knowledge is of little value unless it body forth in worthy activity and a fuller sense of responsibility, at least to the nearest duty.

The world is a vast school which the child enters at birth, and from which he is only released by death. Education is the most important motive in that school, and he who is not advancing is retrograding. Education is the Hebe who hands man the elixir of the gods—wisdom and power. The great problem is, what are the best means of distilling this much-sought draught? Old methods are being revised and better ones evolved to meet the broader life, and this generation has shown itself most receptive to innovations engendered by new conditions. In all educational departments there has been more progress in method, and a better application of new methods, than in the home, the place of all where the influence is the greatest and most enduring.

The new educational method consists in a truer appreciation of the child nature—its long-

ings and capabilities, and confers mentally and morally a more perfect observation, a nicer assimilation, a finer expression.

The endeavor of this book is to select the most essential, vital questions pertaining to this progress, to urge the better way with an earnestness that will move some thoughtless mother, and to offer a few practical suggestions to some aspiring one. If it succeeds in the least degree, it is its own excuse for being; if it does not, it is a misjudgment. Some of the thoughts may not appear directly applicable to the child's education, but these indicate the line of his development. Parents must lead the child, but they cannot do so in advance of their own enlightenment and appreciation.

If, by any suggestion, a single home is made the living fountain of health and happiness that it should be, if one girl or boy is inspired to a truer, more cultured womanhood or manhood, the author will account herself privileged.

Child Culture

I

THE EMOTIONS

EMERSON has said that the great difference between men is in their power of feeling. Feeling is universal and becomes an element of weakness or strength, as it is allowed to riot or is wisely directed. Unallied with the moral sense and the intellect, it degenerates into appetite and passion, in the exercise of which man is outdone by the brutes, to whose vehemence he seldom attains and then only revoltingly. But purified by the intellect and by true aspiration, judiciously harnessed, it becomes the strength of strengths, the fire which sets in motion the will, the energies and the mental faculties.

The emotions are a prime factor in the spiritual life, and when balanced by the judgment into perfect harmony with it, create the ideal man. To achieve this blending of the emotions and the intellect, requires a lifelong study for natures that are born, as most natures are,

with a predominance of one over the other. It is difficult for the strongly emotional temperament not to permit itself to be swayed by its desires and impulses; in fact many lives are thrown off the track altogether by ignorance of the necessity or means of curbing their emotional impulses, and of constantly submitting them to the control of their reason. This ignorance converts a great power into a great weakness. The man lacking emotional vitality is equally imperfect, for a cold intellect unsoftened by a warm heart lacks one of the best inspirations to virtue.

It is easy to awaken the childish heart, and the emotions should be educated before the intellect. Read the children stories, or relate circumstances to them which will call forth their sympathies, but only for worthy objects. One can easily go too far and cultivate a spurious feeling, a sickly sentimentality that would be as objectionable as a lack of susceptibility. It is found that children who come from the slums, the offspring of the uncultured class, require much stronger appeals to touch their emotions than the children of highly developed families. The latter are apt to be too highly organized. Experienced kindergarten teachers understand the point perfectly. A teacher who had had charge of a phlegmatic class in a tenement district, and had been obliged to use some

effort to arouse its sensibilities, undertook to fill a temporary vacancy in a class in a better neighborhood, where the children of more cultured families attended. Several mothers complained to the superintendent that their children seemed excited, could not sleep at night, and the mothers were unable to quiet them or to account for this unusual condition. The experienced superintendent considered the matter and divined the cause; she attended one of the school sessions, when her conjecture was confirmed. The teacher was employing the same methods with these more sensitive children that she had found necessary with the impassive class. The superintendent suggested a selection of more quieting songs and games, and the difficulty was corrected. Study the child's temperament, and try the following method to counterbalance excess or lack of emotion. Give the highly organized child simple pleasures, phlegmatic attendants, quiet surroundings. Give the child lacking in sensibilities more stirring pleasures, a livelier maid, a little more exciting environment. It is easy to guide in the right direction the heart of a little child, its nature is so impressionable.

A teacher tells of a little four year old boy in one of the kindergartens, who used so many "swear words," that for the good of the others he was compelled to sit apart. He was per-

fectly willing to use other words, but until he came to school he did not know there were any just as good. His home surroundings were of the roughest, coarsest kind. The kindergarten was the opening of a new world to him; he was much interested in everything that happened, and seemed particularly fond of the flowers that were brought to the kindergarten by friends. The morning after Decoration Day he came with a bunch of faded clover, which he gave to the teacher. She asked him where he found it, and the answer brought forth a touching little story. He had been thinking of one of the kindergarten songs, and the thought of dewy meadows and white daisies and clover blossoms really growing, had touched his imagination, so after school he found an older boy to go with him, and they started on the elevated road to find the country. Just where they went no one knows, but he found some clover and brought a large bunch back with him. On his way home he stopped at the kindergarten, but as it was late in the afternoon and no one was there he went home, still holding tightly the beloved bunch of flowers which he kept all the next day while the kindergarten was closed. The following morning he started bright and early, and brought his teacher the clover, which by this time had entirely withered. He told her he had tried

to bring some buttercups, too, but "they all broke."

It is no small thing to secure the heart and imagination of a small child. A wise man has said, "To fill the imagination with beautiful images is the best thing that can be done to educate little children." At the end of the year, this little boy's mother sent the teacher an envelope. When it was opened it was found to contain, as an expression of her gratitude for all that had been done for her boy, two hard earned dollars.

To touch the imaginations and emotions of children is to render them receptive to the impressions one wishes to make; for what they feel with some keenness in the heart takes stronger hold in the head. The heart, as the source of man's noblest inspirations, is such an important factor in his development that its use cannot be overlooked.

The child who shows an undue sense of fear can only be reasoned with until the fear is shown to be unreasonable. Some parents try to destroy the feeling by forcing the child to enter dark rooms or to face the object of its fear. I have known a child almost thrown into spasms by this injudicious if not brutal method of cure, while there are few children who, when their reason is more developed, do not outgrow such fear. It is unnatural, and I believe is

always superinduced upon children while they are very young by nursemaids, who frighten them into silence and submission, never realizing the enormity of the act or its lasting injury. Apprehending such possibilities, I have always explained to my children's maids when they first entered my service, the harm such methods would do a child, and have forbidden any words containing a suggestion of objects to be feared. A child should know nothing of ghosts or hobgoblins.

There is nothing that the child-heart longs for and appreciates so much as sympathy. It is a talisman by which the heart can be moulded to whatever the parent desires. Discover the existing element of any faculty found weak or insufficient, and by sympathizing with it, it can be made to grow to the desired proportion.

Parents give their little ones food, clothing, instruction, often everything but the best gifts—themselves, withholding sympathy and interest from their little thoughts and happenings. The children are absent from home so much, if they attend school and spend further time in out-of-door sports, that, when they are at home, the busy parents forget to yield other interests for a time and give heart to the child's affairs by manifesting an interest in them.

When any faculty appears excessive, it may

be reduced by refusing to sympathize with it, and at the same time developing other powers to balance that one.

Hope should be cherished and led on from the hope for material things, which will probably not need fostering, to a hope for higher things which shall culminate in a power of faith, one of the most valuable gifts man possesses. It is the faculty of hope which gives man confidence without which there can be no success,—it is the faculty which enables a man to rise when he has fallen; to try again when he has failed.

In nothing do children differ more than in the kind and degree of their affections. Some children, as well as adults, possess only their lowest form,—the instinctive love. It is the form in which the animals love their young; men, women and children love their pets; it is the love of the unwise mother when she cares more for the child's gratification than for that which bespeaks its ultimate welfare. It is the untrained feeling, and needs to be linked to the intellect and the moral sense to develop into the higher forms.

The higher form is that which desires the good of the beloved, which will sacrifice itself for the good of its object. It is manifest in the child that willingly remains quiet for a long time that its little baby brother or sister may

sleep undisturbed; in the little girl who sews for the dolly or shares some of her favorite toys with her brother, sister, or playmate; in the performance of any act which is not pure self-gratification, and whereby the loved one is benefited. It is the self-sacrificing love of the mother which places her at the service of the family, which makes her willing to yield her rest and ease by day, and if need be by night, to attend her sick child. It is the love which makes her work beyond her pleasure that her children may be properly fed and their clothing made and kept in repair, the love which denies the child that which may be detrimental to its health or morals;—it is the love which ennobles life.

The highest form of love is the impersonal love, which has no fondness in it, but seeks merely the welfare and happiness of others. This is the love of the philanthropist and reformer. It contains no thought of self-gratification; it is love in the abstract and includes that "Charity which thinketh no evil." It is the love which we are admonished by Christ to possess.

There is also the passion of love which comes with adult age and which leads to the marriage relation. This form is often mistaken for pure love which it may or may not include. When it does not it is not worthy of the name. If

young men and women realized the difference between a love which is simply infatuation and one which embraces the higher qualities, there would be fewer unhappy marriages and divorces, both of which are becoming all too frequent. The intensity of the feeling is no indication of its purity, only of its sensuous quality. He who wishes to test the purity and strength of his love, will ascertain if it be willing to yield its own indulgence if the welfare of the beloved demand the sacrifice.

Some human beings there are who seem to have no affection, no power of attachment, and walk ever alone. Harriet Martineau describes and prescribes for these unfortunates. She says: "They seem doomed to a hermit existence amidst the very throng of life. If they are neglected they are lost, they must sink into a slough of selfishness and perish. And none are so likely to be neglected as they who neither love nor win love. If such an one is not neglected, he may become an able and useful being, and it is for his parents to try this in a spirit of reverence for his mysterious nature, and of pity for the privations of his heart. They will search out and cherish, by patient love, such little power of attachment as he may show, and they will perhaps find him capable of general kindliness and the wide interests of benevolence, though the happiness of warm

friendship and family endearment is denied him."

One of the sweetest qualities a woman can possess is tenderness. There is no other that renders her so lovable and attractive. It is love in repose, touched with compassion, and seems an essential quality of the feminine nature.

Wholesome feelings are vastly more important than logical thought, for feeling underlies thought, and the just regulation of the feelings is the first essential of civilized man. There are natures that are constantly running over with feeling; they play the entire gamut of the emotions, effervescing with delight, or weeping and despairing, without cause; they live on Olympus or in Hades, and in action such persons are as unstable as they are in feeling. If they cannot entirely overcome their moods, they can avoid extreme manifestations of them and, by a determined self-control, attain a better equilibrium and a more wholesome state. A strong antiseptic for the overwrought emotional temperament is the intellectual life. Study and brain work counteract the undue excitation of the feelings. If the emotions are allowed to run riot in childhood, it will be very difficult to overtake them at a later period. No very intense emotions of any nature should be created in a child's soul; it is better that

children, should not often feel too deeply. Let us have more genuine honest emotions and less of the premature and false.

Carlyle has said, "There never was yet the wise head without first the generous heart." Generosity is a quality that belongs to all noble natures, and there is no one so poor that he cannot know the happiness of giving; for, if he can give nothing more, he can give crumbs to the birds, or he can give his services, or he can think generously. Giving is not all of generosity. To think and to judge generously are as true essences of the generous heart as gifts that pass from hand to hand.

"Having seen the egotism of sensuality and of intellect, who would not know the happiness resulting from goodness. Do not look down on the child's simplest acts of generosity,—it is these which lead the soul to self-denial and to sublime character. Let the heart as well as the senses and the intellect have feasts."

II

THE MORAL SENSE

DIFFERENT nations and different periods have held different views of what constituted the perfect man, and whatever ideal his fellow-men happened to hold became the aim and object of the ambitious youth of that time and nation. Hereto he lent all his energies and succeeded in greater or less degree. Public sentiment hoists the standard, and the desire for public approval is instinctive with men. The majority bow before it. But what is the public and what creates its sentiment? The public is but the aggregation of many individuals, and its sentiment is the last result of the thinking of the most powerful of these individuals. These usually take the lead and impress their principles and beliefs on others. Every great revolution and all evolution are first the conception of a single mind,—a mind which is more radical, more enlightened, farther seeing than others of the time. This becomes the leaven by which the masses are at last affected, and their opinion in turn controls the attitude of the rising generation. History is an unbroken procession of advanced thinkers and heroes, to whom is due

the progress of humanity. Huss, Wickliffe, Luther, struck the first great blows at the abuses of religion, and for its liberty, standing for conscience against the world; Galileo, Plato, Cromwell, Hampden, Lincoln, Froebel, Darwin, —and many others, in greater or less degree, have aided in the social and moral evolution of mankind, and rendered it true service. They sometimes stood alone, unacknowledged by their contemporaries, but recognized by subsequent generations at their true value, and the principles for which they stood became incorporated in their highest ideals.

Men are not all born to be heroes before the world, but every man, by the establishment of high principle and by a faithful adherence thereto, can be as true a hero in his own life as he who shines before men.

What is the basis of high principle and noble living? It is the moral sense; and the home is the school where the moral sense is educated and man's ideal is developed. In this little world, whatever is the opinion of the parent becomes in a large measure that of the child. If the parents' ideal is a man of intellect, the child's aims will be intellectual; if the parents' aims are worldly advancement, the child will strive in that direction. There are sporadic cases in which the child's preferences can by no means be made to conform to those of its parents,—

sometimes to its advantage, oftener to its disadvantage; but, as a rule, while under the parental roof, the child's aim will be determined by that of the parents. This is a point which constantly baffles philanthropists; for whichever end they take hold of in endeavoring to establish reform in a family seems to be the wrong one. The plastic nature of the child admits of moulding so easily, that one feels that it is the prehensile point; and yet to secure development seems futile so long as the child's environments are so unfavorable,—so long as it is in close contact with an ignorant, indifferent, and perhaps immoral, mother.

It is much more difficult to regenerate the adult, yet without her coöperation one works against such serious odds.

The best statement I have met of what moral instruction should effect is this: "To give a power of self-control, a command of the passions and desires, and to direct the heart and mind to high and worthy ends." A man may be ever so brilliant, profound and learned, yet if he have not moral power, he is valueless; it is the pivot on which his whole value hinges.

Many weaknesses result from a lack of common sense in expecting of one thing what belongs to another. How many men, ignorant from love of ease, or poor from idleness, or ungenerous from shallow sympathies, groan never-

theless if they be not treated as are the learned, the rich, and the generous.

Teach the young from the beginning the great moral law of cause and effect—teach them not to look for wealth without work, for honor without honesty;—teach them that character stands above surroundings;—that esteem should be bestowed where it is due. The elemental man, with his vast mental and spiritual endowments, is entitled to reverence as well as he whose material wealth is his adornment.

It is not all of morals to moralize; less precept and more example is to be commended; the living realization, the quiet suggestion, the favorable opportunity, are the efficient teachers. Ignorance is responsible for a deal of wickedness, but evil example and parental neglect are responsible for vastly more.

The greatest and noblest of the moral powers is conscientiousness; it is the basis of all moral action. There is no race nor any sane individual that has not in some degree a sense of right and wrong. It means unmitigated honesty to oneself and one's fellow-man, the faithful following of one's idea of right, the avoiding that which one feels to be wrong. This sense belongs to different persons in different degrees. The merchant who hides defects in his goods, the woman who dresses and entertains beyond her means, the child who promises with no

thought of fulfilment,—all are lacking in conscientiousness. Their conduct shows want of honor, they take advantage of ignorance and trust. One of my supreme admirations has always been Thomas Babington Macaulay, who sought strenuously to carry a measure in parliament which he deemed a wise and beneficial one for others, but which, had it passed, would have occasioned him the loss of almost his entire fortune. Such heroism can but command our deepest admiration. The truly conscientious person, then, permits no thought of expediency to stand between him and his sense of right.

Knowledge and wisdom should be the handmaidens of the conscience, else it may prove a curse instead of a blessing. Some of the blackest crimes that history records, the most cruel exactions, have been perpetrated by men of misdirected consciences. One cannot say that the Hindoo mother who throws her babe in the river in fulfilment of her idea of right, that the old persecutors who thought that they were serving God by torturing their fellow men, did wrong. They followed the dictates of their consciences, which were, however, misdirected. And who shall say that future ages may not pass judgment on many points of our conduct in the virtue of which we now firmly believe. Conscience should be enthroned, but it should

be an enlightened conscience. If one's views lead one to act at variance with the views of the best, the most enlightened people,—to act against nature, I would not say "Surrender," but "Beware," for "ancient agreement and long concurrence of many men have a right of authority in reason. To rise above this is grand action, but not to weigh it is shallow thinking."

There is no more pathetic sight than a strong power of conscientiousness directed toward wickedness. We see this illustrated in the case of children born and reared in iniquity, who have no power to help themselves, but who are taught from infancy that the only wrong is not to be adepts in stealing, lying, deceiving and other perversions. Therefore knowledge and wise perception should go hand in hand with conscience, and constitute its safeguards. A child who has known the pleasure of a relieved and approving conscience, even at great personal inconvenience, will not be reluctant to renew the experience.

While in most children the conscience needs to be developed, there are a few,—I believe the number extremely small,—in whom it is already so sensitive that it needs to be repressed or regulated; they have an exaggerated fear of wrong-doing; they suffer intensely for slight omissions and commissions. A too tender con-

science is to be deprecated, for it produces excruciating and unnecessary suffering. What should be cultivated is a healthy conscience, one that acts naturally and vigorously, but in which there is no taint of the morbid.

It is not best to anticipate too much, and overwhelm the child with precepts. Let the suggestion come with the occasion; let the commission or omission call forth the lesson, and above all, let him perceive some truths for himself. No truths are so precious to us as those we have ourselves perceived; they make the deepest impression on our moral natures, and are the ones by which we are most apt to profit.

Next to what experience teaches, the child is most impressed by the moral precepts which he sees embodied. When he sees that the mother and father give duty the precedence to pleasure, that they refuse to give ear to vicious gossip, charitably defend or suspend judgment against the slandered, or when the mother sacrifices her own convenience to minister to the unfortunate,—do not these living precepts speak more eloquently to the child than any sermon unsupported by example?

There is a claim that evil example deters, disgusts the beholder and thus acts beneficially on the morals. The Spartans compelled the Helots to get drunk at times, hoping the disgusting sight would act as a deterrent to the

youth of the time. If such contact is not so continuous as to harden the sensibilities, this method might serve as a confirmation after the moral sense has been developed, but if the child's moral convictions are dim or weak, it is a dangerous experiment.

Few persons seem to realize the significance of strict integrity in the small everyday affairs of life, yet they are the beginnings from which, step by step, the moral sensibilities are quickened or dulled, and perhaps forever weakened. I had some difficulty in impressing upon one of my children, when he first attended school, to which he went by car, that if his fare were not collected he should not retain it, but should himself offer it to the conductor. His is a dishonesty to which many children must plead guilty, and often with the parents' knowledge. These little opportunities for inculcating unswerving honesty and integrity arise often in every household, and should serve as occasions for valuable practical lessons.

What is the obstacle that obstructs the path of morality and virtuous living? Is it not the suffering entailed? There is no royal road to virtue any more than there is to learning. Whatever is worth having in the moral as well as in the material or intellectual world, must be earned by the sweat of the brow, else it would be possessed by all; it is the difficulty of attain-

ment which enhances the value. There is no merit in not doing what we have no temptation to do; the merit is in the temptation resisted, the weakness overcome. The recluse who withdraws from the world that he may not meet temptation, is not so strong as he who remains in the world and fights the devil out of sight.

It is a great weakness in parents that they are not willing their children should suffer in the acquisition of moral rectitude; they seem to think their offspring can go through life without pain. This folly affects the child, and does more to weaken character than any other one influence. Inspire the young with courage to bear for the right, to expect to suffer inconveniences, and to do so willingly as a natural concomitant of virtuous effort.

To submit to any suffering robs it of half its bitterness. They who earnestly desire to conquer are willing to endure all for which the conquest calls. They are the true soldiers, and will find their compensation in the victory which cannot fail to be theirs.

Not only in the battle, but after the unsuccessful battle, the vanquished must suffer, and by suffering he will attain the requisite strength. Temptation calls forth the evil in our nature that we may become conscious of it and eradicate it. We may fall before such seductions for a time, but when the avengers,

retribution, remorse and repentance overtake us, they slay the evil that is in us, and after we have recognized our passions we should not again be misled. In the Purgatoria the spirits plunge gladly into the fire, because they know it purges. Lanier depicts Gwendolen's state after coming under Deronda's influence as follows:—"The possibility of making one's life a good life, not only makes it worth living but invests it with a romantic interest whose depth is infinitely beyond that of all the society pleasures which had hitherto formed her horizon."

It is not wise to develop the child's moral nature by specific, arbitrary rules. Teach him RIGHT THINKING, and above all RIGHT FEELING, for noble and high feeling not only brings men into the light where they can see well, but keeps undefiled that tabernacle of God, their integrity, which is the one essential for both individuals and society.

Religion is the dynamics of good morals. Because we often find good men and women who disclaim belief in the supernatural (the so-called agnostics), we may conclude that it is a non-essential, that their morals were of independent growth. It is a deception; they are the fruit which has fallen from the tree of religion, and these good men and women do not realize that the fruit was ever attached to it. Religion is a leaven that has entered the world,

and though the world "know it not" and cast it off, it has done its faithful work and will do it to the end of time.

The child's faith will doubtless be that of its parents, that which came to it by tradition, and it matters little what is the denomination. The more deeply religious one is, the less one cares about sects. But I should wish the child to be Christian in the best sense of the word—a follower of the spirit of Christ—that spirit of charity, justice, compassion and self-annihilation wherein all sects reverence Him, and in following which none can err.

There has been growing a sentiment that children should not be taught dogmatically in religious matters, but should await their own interpretations in mature life; nevertheless, parents should have religious convictions themselves, and those which after profound and prayerful effort appeal to them as truest, should be the instruction given their children, at least on cardinal subjects on which the child must receive enlightenment from some source.

In so far as religion is a means of obtaining soul culture, and not a matter of theological polemics and hide-bound dogma, it can be and is the source of man's truest inspirations; the preference should therefore be given the denominations which hold character above dogma, the spirit above the letter.

III

HEREDITY AND ENVIRONMENT

MAN is the product of two powers; first the organic, with which he is born; second the acquired, which comes to him by environment, and by the action and reaction of his faculties. Their respective importance and value have been the subject of discussion, debate and investigation by the leading scientists and philosophers of the day, some contending that the difference between men is only a difference of education; others vindicating the claim of the innate tendency, the preëminence of heredity. Both claims are exaggerations, and a modification of each is nearer the truth. It would be utterly unscientific to believe that man does not partake of the characteristics and tendencies of his parents. In all nature like begets like. Any given species reproduces the same species, the bacillus of cholera produces only cholera bacilli and that of consumption only consumption. In the lower forms of animal and vegetable life the protoplasm is unaltered and transmitted almost without change. Unlike the creatures of the natural and animal world, man has intellect and soul, and is thereby endowed

with a free will and power to modify his natural inheritance.

The antimony which dominates the question is solvable only by experiment and experience, and the data of both claimants are modified by the results.

When it is observed in the animal world how exactly and uniformly one breed and quality begets the like breed and quality, it would seem a simple conclusion that the law of transmission would be as inflexible in the case of man. It proves not to be so with higher organisms; the higher the organism the greater the differentiation; in these organisms, only tendencies, not conditions, are transmitted. The causes of the differentiation are both organic and acquired. The child has two parents, perhaps of different physical types, the one blonde the other brunette; the child cannot possibly be both, he must resemble the one or the other, or be a modification of both. These parents have qualities unlike; the mother may be impulsive, the father phlegmatic in temperament; the child can inherit only the qualities of one parent, or be a modification of the two, and thereby produces a more perfect balance than existed in either parent; or the two tendencies may struggle in him always, sometimes one, sometimes the other prevailing. In all opposing tendencies one will dominate and the other be

subordinate for that generation, perhaps for several to come, and may then unexpectedly reassert itself. Any tendency that has once developed is never lost, but is held in stock and liable to reproduction. Atavism goes back of parents and grandparents to remote ancestors, and, though under certain conditions it may never manifest itself, the possibility is never extinct.

The point that confuses hereditists more than any other is the great number of the ancestors of every individual. Every man has four grandparents, eight great grandparents, thirty-two *direct* progenitors in the preceding generation, so that going back ten generations he finds himself a direct descendant of two thousand persons and, as these figures double in each generation, his ancestry becomes almost coextensive with the inhabitants of the earth. To what a variety of tendencies is he therefore heir, and how this multiplicity reduces the danger of the establishment, confirmation and predominance of any one trait. When one reflects what a composite creature he is, is it any wonder that a man finds himself the victim of so many conflicting thoughts and passions,—that he is sometimes inconsistent? His possibilities are not only the sum of all the inherited tendencies of all his forefathers, but also include those tendencies acquired by each forefather, these also

being represented in every transmission. Each one's natural and inherited tendencies are added unto by his environment; they are either fostered and increased or they are whipped back and modified; so that while every man is a product, he is also a producer of tendencies, and the new product has just as fixed a quality as its predecessor. These changes are wrought by environment and are the salvation of what might otherwise be a hopeless heritage. The remarkable feature of heredity is the tenacity with which it clings to what is once conceded to it; this retention is its special function, while change, melioration is the function of environment. If heredity is permitted to do its worst, to strengthen the same evil tendencies generation after generation, the weak traits uniting with the weak, the depraved with the depraved, and environment in no way relieves the condition, then certain characteristics become ingrained, and it will take generations of better tendencies to undo the traits which have become so fixed. Yet the worst can be modified in one generation by union with better qualities and by a favorable environment. The hindrance to such redemption lies in the solidarity of the weak, just as the strength of the virtuous is in their solidarity.[1]

[1] North American Review, Sept. 1893, "The Lesson of Heredity." By Henry S. Williams.

The attraction of opposite qualities in the sexes helps to preserve the equilibrium, for by the union of a man and woman of opposite characteristics a general balance is apt to ensue in the offspring. The weakness of the aristocracy is in their environment; overindulgence weakens, too great license removes the restraints which fetter the less privileged class, so that we constantly see the high degenerating, and their places filled by others who have been more favorably environed. However certain one may feel that he has a goodly heritage, it should be preciously guarded, for who knows the latent evil that lurks in the rear, awaiting opportunity to reassert itself, and every man has enough such tendencies in his composition to prove his undoing if he gives play to them.

Men and women who take pleasure in hurting one another's feelings still retain the instincts of the reptiles of ages ago that crawled the earth, seeking whom they might sting or stick their fangs into. All have inherent good and inherent bad tendencies; man is by his conglomerate ancestry a creature of great complexity.

A man whose recent ancestry has yielded to its evil tendencies in any direction will find these currents in himself nearer the surface and more prone to assert themselves; but he may have strong counter-currents that have lain

dormant and which will react to a changed environment; these he can array against his weakness and become a stronger man than one who had no such battle to fight. The man who feels that he can rest on the laurels of his ancestors, may become reckless or less guarded and be overthrown; the man who is conscious of a weak inheritance may be on the alert against the enemy, and on that point unassailable. The necessity is that he should feel his own responsibility for himself. Nothing thwarts a man's redemption so completely as a sense of fatality, of moral slavery, of an irremedial heredity, which is also unwarranted, for in the light of scientific facts all have inherent possibilities for good. What a source of comfort and hope this affords a man who aspires to be better than his heritage. In religion and morality alike, the idea of salvation—*i. e.*, health giving—is the essential idea. "Blood will tell,"—but which blood? That will be decided largely by a man's environment. "If virtue and morality cannot be taught, then the whole moral obligation is void; if heredity is without remedy, social science is paralyzed."

Citations are constantly made to prove the strength of heredity; many might be made to show its irregularities. Men of talent are rarely sons of men eminent in the same line, or even of men who have evinced unusual ability;

neither do we hear much of the posterity of genius. By the laws of heredity the brilliant should beget the brilliant, talent beget talent, yet the fact is that cases of marked ability, or talent, are almost invariably sporadic.

By environment is meant not only the direct, intentional education which the child receives, but also every influence that touches his life after birth. Example, as has been shown elsewhere, is one of the greatest forces in developing good tendencies in a child, as, more than all others it shows possibilities realized. There is another force to which psychologists have lately given attention,—the force of suggestion. "All perception is incipient suggestion," says Guyau,[1] "which in certain individuals not being neutralized by other suggestions, completes itself in action. All suggestion becomes irresistible when perception, instead of being produced in the midst of complex states of consciousness which limit it, occupies the whole consciousness, and at a given moment constitutes the whole inner being. This state is found in all whose mental equilibrium is made more or less unstable by a kind of abstraction which suppresses in the mind one aspect of reality. . . . . Thus suggestion is the transformation by which a relatively passive organism tends to bring itself into unison with a rel-

[1] L'Education et l'Heredity.

atively active organism; the latter dominates the former, and eventually controls its external movements and inner beliefs. Intercourse with respected masters, relatives, or any superior whatever, must produce suggestions which extend through a child's life. Crimes are propagated by suggestion, often in the form in which the first was committed. The injury done by the Press in giving the details of crimes, suicides, etc., is incalculable, and shows the power of suggestion for evil. Obedience is the effect of successful suggestion, and the power of suggestion is reducible to the power of assertion. Temperaments most capable of acquiring authority over men are those which assert most strongly. They who have the strongest beliefs, the strongest convictions, are the ones who are the most believed, who have the most authority. Every strong will tends to create a will in the same direction in other individuals. What one thinks with sufficient energy, one makes others think and see in the same light; the power of affirmation is contagious; authority is the centre from which action is radiated."

Children,—on account of their absence of ideas,—have the undeveloped consciousness peculiarly open to this force. Everything the child sees is a suggestion to it. Everyone knows the story of the woman who, when going out one day, told her children not to put

any beans in their noses. The children had no thought of doing such a thing previous to the suggestion, which, however, proved stronger than their power of obedience, for, when the mother returned all the children had beans up their noses.

Shakespeare illustrates the power of suggestion in Macbeth, when the witches salute him —"All hail Macbeth! hail to thee, thane of Cawdor!" and, "That shalt be king hereafter," which suggestion led to Duncan's death and the elevation of Macbeth to the throne.

The moral art of suggestion is the art of modifying an individual by making him believe he may be other than he is. It is one of the important means in education. Persuade a child that he has a strong will in order to give him strength of will; make him feel that he is morally free, that he may realize the idea of moral liberty. If moral slavery reduce him to the belief that he has no strength to resist, that he is powerless to oppose his impulse, he yields without a struggle. One's faith in one's ability to do anything is half of the achievement. The art of managing the young, and even men, consists in assuming them to be as good as we wish them to be, thus forcing on them a "NOBLESSE OBLIGE." Therefore, in education, always presuppose the existence of goodness and goodwill. All children have bet-

ter intentions than their conduct indicates. Ill conduct is oftener the result of thoughtlessness, impulse, overflowing animal spirits than of real waywardness or deliberation.

It is well to give tasks to children because it accustoms them to exert their will power, and in the experience of winning success, they learn their power and thus acquire self-confidence. The task should never exceed the child's power, however, but be increased in proportion to his strength. To task him beyond his power is to produce a result diametrically opposed to the idea of capability which one is trying to instil. The essential purpose is to create, by direct suggestion or repeated action, a series of habits capable of strengthening some, or of supplanting other, impulses of heredity origin. Children admire moral strength, and no suggestion will appeal to them more strongly than one exercised in this direction.

The influence of good social environment is a power too manifest for the partisans of heredity not to admit. The actions of our ancestors prompt certain actions in us, and if there is nothing to correct the prompting we yield to it. But, with the solidarity of our social environment favoring us, the original prompting is continually disregarded until it is lost. The child, by the influence of example, of moral suggestion in various forms, and of another ele-

ment which may be described as the element of obligation or duty—the feeling that what one can do one ought to do,—disregards its first inclination, and in time establishes the habit of resistance. All of these influences may be classed however as coming from blind promptings or instinctive adaptations to the right, and while they are valuable, they are far less so than insight, the perception of right, the individual concurrence of the heart and mind in divine law, which generates living principles.

Genius is born. Though much more easily obtained by men of righteous ancestry, virtue can only be the result of individual effort. Who would not wish to be well-born, both for the honor it confers, and because one's lot in life is thereby rendered so much easier? If a man could choose his ancestors he would choose only the best. No man is responsible to God or to man for his forefathers or his birth, but every man has some responsibility for his environment, for his acquired qualities, and it is his duty and should be his ambition to leave to his progeny the best possible inheritance, and to say with Napoleon, "It is I who am the ancestor."

Many well-to-do childless families claim they would adopt orphan children or foundlings if it were not for the danger of a bad heredity in such children. The majority of foundlings are

doubtless ill born, or at least the offspring of weakness, but with good environment, so many have become highly respected members of society and sources of such infinite comfort and pleasure to the adopted parents that the benevolent should not be discouraged. Some very excellent people have children of their own who turn out most unfortunately, but it does not follow because the parents were good and virtuous that they managed their children judiciously, or made their environment what it should be. In like manner some adopted children prove unsatisfactory by reason of unfavorable environment. But any woman who has the moral fitness and can offer the right environmental advantages to such deprived little ones, can do no greater charity than to take to her heart and home one of them. And after all, when one's full duty has been done, responsibility ceases, and the rest may be left to God who judges by the effort and not by the result.

It is difficult to draw the line of demarcation between the two great influences; it is often difficult to state just whether the development is the result of a man's environment or of his heredity, so that if the influence of education has not been completely demonstrated, it has at least been shown that in countless cases heredity is irregular and unreliable. We cannot aid the latter for ourselves, so our faith and

our efforts must turn to the former, endeavoring to recover for ourselves and to secure to our posterity a heritage more precious than wealth.

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IV

THE TRAINING OF THE SENSES

A BLUE book recently published in Great Britain covering the criminal statistics of England, Ireland, and Wales, discloses the fact that in those countries there are more criminals between the ages of sixteen and twenty-one years than of any other period. The United States census reports show a similar condition in this country; also, that in proportion to the population the increase in the number of juvenile criminals is greater than of adult criminals. Between 1880 and 1890 there was a material decrease of adult criminals while the number of juvenile criminals increased, and in 1890 fully thirty-five per cent. of the criminal population of this country was under twenty-one years of age.

Children who commit crime at that tender age are presumably neglected in their homes, have come under the influence of vice outside when they should have been under judicious home restraint. Does not such a condition point to a failure of parental duty, or to neglect by the state? If the parent or the state has a claim on the child for obedience and service,

how much more has the child, an involuntary partner, a moral right to be educated for these relations? When we reflect what difficulties beset the narrow path even with the best environment, is not the importance of a more careful guardianship most manifest?

While the per cent. as shown by foregoing statistics was as high as thirty-five, the figures show that the increase in those ten years had only been eight to the million of population, which is a comparatively meagre increase, and gives evidence of an effective moral agency in this country which is encouraging, and which should be an inducement for increased effort.

A century and a half ago the first powerful blow was struck in behalf of a more thoughtful humane education of the child, and the assailant was that most inconsistent of men, the superb scorner, Jean Jacques Rousseau. He was a man of many misconceptions and posings, but of at least one brilliant and penetrating work, "Emile, or Concerning Education." Its ideas on the natural training of the child were the heralding thoughts of our present system, while his ideas on the training of women were as benighted and conceited as his others were enlightened. Richter, the most charming and noble of German authors, was a pupil of his, as were also Pestalozzi and Froebel, to whom we owe the present predominance of natural train-

ing during the earlier years of childhood. Until Froebel's time little thought was given to the training of the infant's natural instincts in the development of conduct and character. He made a scientific study of these apparently insignificant instincts, and in his works "The Science of Motherhood" and "Education of Man," etc., shows how these instincts rightly understood are the text-books of the child's education. If parents understood the important service he has rendered childhood and motherhood, and the value of his ideas to the race, the next great monument erected in this or any other country would be to FRIEDRICH FROEBEL. If understood and followed in every home his methods would reconstitute human conduct and character. Too few mothers, even of those who know of his work, appreciate that this system should not be confined to the kindergarten, but is just as applicable in the home and should be the study of every woman who wishes to educate her children intelligently and unto their best possibilities. The principles underlying the kindergarten are the most enlightened of modern educational ideas; and the advantage of extending their operation to the child's home life is in the fact, that comparatively few children have the opportunity of attending kindergarten, that such attendance seldom extends beyond a period of two years and

then only for three hours a day. The value of the kindergarten work is very great, but would be inestimable if the ideas there instilled were cherished and continued in the home the remainder of the day and the remainder of the educational years. My apprehension is, that in many cases a great deal is lost under a home influence wholly subversive and in a subsequent education, the ideas of which are unrelated to this experience.

To begin with the infant, (one should begin with his father or great grandfather) every child has certain moral rights. It has a right to be well-born. Henry Ward Beecher said when speaking once on the subject of being "born again" that if he could be born right the first time he would take his chance on "the second." Every child has the right to be born of parents who can provide him adequately with food, clothing, shelter and education; every parent should feel the infinite responsibility of parentage. It is seldom considered by the lower classes, and the babies of the higher classes are as greatly wronged in some ways as are those of the poor in others. The babies of the wealthy are too often provided with quarters in a part of the house distant from the parents and left to the charge of ignorant, indifferent hirelings, and who knows what these little things suffer from inattention and impatience,

if not absolute cruelty? We cannot expect more of a servant than of a mother, and though one would think a mother would never fail in tenderness to her little helpless baby, we know that mothers do lose patience sometimes; and how much oftener will the nurse, who has not the mother love to sustain her self-control. On the streets everyday one hears children spoken to by their maids with a brutality that would fire the mother's heart with indignation if she knew of it. While the poor woman's child suffers from her ignorance, the rich woman's child suffers equally from the ignorance and indifference of its attendant. The poor woman may tuck her child's head under her arm and shawl and unconsciously shut off every breath of air from it, almost suffocating it; the better conditioned child lies in a baby carriage with its little eyes exposed to a glaring sun that almost blinds it. At both extremes we find the ignorance and the consequent suffering. The remedy for the ignorance in both cases is enlightenment and a closer attention on the mother's part to her child's welfare. Unless one can have a patient, well-trained nurse whose intelligence, disposition and self-control are beyond impeachment, one should keep very near to the baby at all times, even though such vigilance entail great personal discomfort and self-sacrifice. True motherhood means con-

tinued self-sacrifice, but a loving self-sacrifice which has its compensations.

If a child's first right is to its mother, its next is that it may be a child. Rousseau complained that nothing was so misunderstood as childhood; that everything is done later to teach a man already neglected and spoiled in his early years. He says: "Nature requires children to be children before they are men. If we undertake to pervert this plan we shall produce forward fruits, having neither ripeness nor taste, and certain soon to decay. We shall have young professors and old children." And again—"When he leaves my hands I acknowledge that he will be neither soldier, priest nor magistrate; he will be first of all, a man, all that a man ought to be, and though fortune change, he will be prepared for every condition."

The extent of the training in many homes consists in a series of time-honored "Don'ts;" "Don't make a noise," "Don't put your finger in your nose," "Don't put your hands in your pockets." In many parents' eyes, the child is a puppet which is not to move unless they pull the string. He has hands which are to touch nothing, eyes which may see but must desire nothing, feet that may not go, and a silent tongue. Such children exist for the parents' sake, not for their own. Right

education is disinterested and brings up the child for its own sake, and for the sake of its race and country. It should be simultaneously individual and social. "Bring the most intensive individual existence into harmony with the most extensive social life, and perfect harmony will be found to underlie the individual and the collective existence." The science of education must harmonize with new conditions which spring from new knowledge. As Spencer remarks, "The more perfect and therefore more complex an organism is, the more difficulties beset its harmonious development."

Society places no restraint on the parents' absolutism, except that if they are brutal, the "Society for the Prevention of Cruelty to Children" steps in, removes the unworthy guardian and appoints another. Society does nothing to parents who neglect their children, who consciously or ignorantly instil wrong principles into them, who permit them to deceive, to lie, or commit other manner of wrong. Was it not Socrates who said that every time a youth offended against the right he would have the parents of the wrong-doer lashed for the offence?

We speak of educating our children, do not our children educate us? Does not woman attain her best development, a finer moral discernment, a truer judgment, in the management

and education of her children than by any other experience that comes to her. Plato said long ago: "The best way of training the young is to train yourself at the same time; not to admonish them, but to be always carrying out your own principles and practice." It is certain that whatever we wish the child to be, we must be that to the child; as a single precept I know of no other that contains so much of efficiency.

Every instinct that is manifest in the child indicates a line of development, and needs only to be trained and directed. The child that annoys a whole household by his restlessness, by a constant turning from one mischief to another, is the child who has generated a superfluity of nervous force and seeks to relieve it in needed activity. Instead of repressing this natural instinct, find it a legitimate outlet; it is the instinct which is necessary to his physical growth and development; let him go out, run and play, and change his superabundant vitality into increased muscle, good digestion, thorough circulation of the blood. If he cannot go out, seek in his surroundings something to engage his active mood, and Froebel's system here comes to the rescue with alluring games and songs which will afford the mother an endless means of interesting him, and which establish a right activity before the wrong one can assert itself.

One of these is a set of finger games for the mother to teach her baby while still in arms. It runs as follows:

"This is the mother good and dear,
This is the father with hearty cheer,
This is the brother stout and tall,
This is the sister who plays with her doll,
And this is the baby, the pet of all,
Behold the good family great and small."

And as the child personifies his fingers and regards them as a small family which he can control, he has something to engage his thoughts and affectionate interest. Again if the mother wishes to put the baby to sleep, instead of having a rebellious scene, she can suggest that the little fingers are tired and wish to sleep, and to the accompaniment of a soft lullaby, the baby and the fingers fall asleep together.

The spirit of investigation which attacks all intelligent children and which is the instinct that leads to the acquirement of information and knowledge can be directed by giving them playthings that are made to take apart and replace; for instance, blocks, which admit of such a variety of combinations; and the negative fault of destruction is thus trained to the positive one of construction. Before the child turns in any wrong direction supply him with positive activities in the right direction. This

positive upbuilding principle is Froebel's system, and it is beautifully elucidated and illustrated from her experience in Elizabeth Harrison's "Study of Child Nature." The old method was to DESTROY the wrong, the new method is to PREVENT it. "What avails it to drive out the devil, sweep and garnish the house and leave it empty, if the act only invites seven other demons to come in and inhabit it." Every fault is the lack of some virtue and the right education prevents such defects by leading in the positive right element as a first inhabitant; and then there are no dirty, slovenly tenants to clean up after. Begin by building the wall where it is weakest. By knowing her child thoroughly and studying his tendencies the mother can soon discover the points that need propping and strengthening.

Froebel's method also includes the training of the senses, so as to give the child complete control of the lower senses which are organic, and the higher ones which establish the child's communication with the outer world. The gratification of physical appetite should be subordinated to rational ends, giving us Emerson's idea of "plain living and high thinking." The control of his appetite is to be effected by cultivating the child's taste for wholesome food and for that kind alone. When he is old enough to understand, it can be explained to

him that certain foods are required to nourish the body, that such foods make good blood, and good blood makes strong muscle, so if he wishes to be strong he must confine himself to wholesome food. This promise of strength is very appealing to little boys. An appeal to the child's reason sometimes produces unexpectedly fruitful results, and an artificial appetite can be discouraged as easily as it can be created. The undue gratification of the senses leads to over-indulgence, and this again to gluttony and sensuality. A child's appetite in its original normal state can be retained if the proper measures are adopted from the beginning. In vicious feeding is sown the seed of that most terrible of woes, intemperance, for they are one and the same in principle—excessive stimulation of the appetite, false food engendering false appetites. Froebel appreciated this danger, and in his "Education of Man" says: "In the early years the child's food is a matter of very great importance; not only may the child by this means be made indolent or active, sluggish or mobile, dull or bright, inert or vigorous, but indeed for his entire life. Impressions, inclinations, appetites, which the child may have derived from his food, the turn it may have given to his senses, and even to his life as a whole, can only with difficulty be set aside, even when the age of self-dependence has been reached;

they are one with his whole physical life, and therefore intimately connected with his spiritual life." And again—"Parents and nurses should ever remember, as underlying every precept in this direction, the following general principle: That simplicity and frugality in food and in other physical needs during the years of childhood enhance man's power of attaining happiness and vigor,—true creativeness in every respect. Who has not noticed in children overstimulated by spices and excess of food, appetites of a very low order, from which they can never again be free—appetites which even when they seem to have been suppressed, only slumber and in times of opportunity reappear, to rob man of all his dignity, and to force him away from his duty. It is far easier than we think to promote and establish the welfare of mankind, and here it is easy to avoid the wrong and to find the right. Always let the food be simply for nourishment, never more, never less. Never should it be taken for its own sake, but for the sake of promoting bodily and mental activity. Still less should the peculiarities of food, its taste or delicacy, ever become an object, but only a means to make it good, pure, wholesome nourishment. Let the food of the little child be as simple as the circumstances in which the child lives can afford, and let it be in proportion to his bodily and mental activities."

In the motto of the "Fasting Song" Froebel says to the mother:

"Even through the senses Nature woos thy child,
Thou canst help him comprehend her lessons mild;"

He means that nature strives to educate your child spiritually. His convictions are: "That the soul, the Divine element in each child is as it were sealed up when he first comes into the world, and is gradually awakened and strengthened by the impressions which come to him through the senses from the outside world; that the physical and spiritual growth of the child go forward simultaneously, but the one by means of the other." The selfish side of amusements, of dress, of the body, should be relegated to the background, and the inner motives leading to the higher spiritual side of character brought forward. Commend the child more for beautiful conduct, for kind thought, for moral efforts, than for the brightness of his eyes, the beauty of his hair or any physical superiority. If parents place appearances above meritorious action the child will make the same untrue discrimination; the spirit of the parent possesses the child, and the waters must first be purified at their source before they can throw out crystal clear streams for the child's delectation. As Emerson says of man, so of

the child, he "cannot hear what you say, what you are roars so in (my) his ears."

By such elevated guidance the child will not, as he matures, place his highest hopes on material things. He whose reliance for happiness is based on externals is doomed to disappointment; it is only in the higher life of the spirit that man can find a trustworthy anchorage. It is the final view to which all human experience and that mirror of human life, the best literature brings us, that in self and selfish ends man need not look for happiness—that only outside of self can it be found. Man cannot know the supreme moment until he

"Takes up the harp of life, and smites on all its chords with might.
Smites the chord of Self, that trembling, passes in music out of sight."

V

THE TRAINING OF THE WILL

THE child's will shows itself very early in life in the strength with which it is attracted to some object, and the effort it makes to secure that object. It cries and struggles with Laocoön desperation in its determination to have its will, and the desire is usually granted by the parents, because to yield to the child's wish is the easiest way. Self-will is indulged until it has obtained a healthy growth, when the mother concludes that it must be broken, and then a conflict ensues which is as harmful and as injudicious as the first course. Before the child's reasoning faculties are sufficiently developed to be appealed to, before it is old enough to be moved in its sympathies to the right, it can only be taught to submit its will. If articles which it should not have are invariably withheld, and certain ones which it may have always granted, it soon learns to distinguish between them and to coincide in the regulation; on the other hand, a series of most disastrous scenes follow the irregularity which sometimes cedes, sometimes refuses, the same article. By being consistent, the mother not

only commands submission at the time, but also a habit of obedience, which is the first and most essential lesson in the child's curriculum.

Good sense on the mother's part is most necessary in training the child to obedience, while disobedience is often incited by arbitrary and unnecessary exactions. There should be few requirements, only such as are for the baby's own sake and they should be invariable. Never exact of him more than he is yet able to give, and if a baby does not relish kisses, which are not necessary to his moral, mental or physical development, do not torment and compel him to accept them. By making the exactions commensurate with his strength he will grow in power, and in time respond to the larger demands on his obedience. He should be permitted all the freedom of will that is consistent with reason and convenience, and this method united with a wise direction of his activities will furnish safeguards against those rebellions which are so detrimental to a child's character.

Rousseau says: "When the infant cries, it is from discomfort. It is unable to help itself in the least, and can only express its sensation of pain by cries, which are calls for aid. Instead of rocking, or tossing, or scolding it, ascertain the cause of the uneasiness and relieve it. If the cause cannot be found, it is useless to try to console it by means unsuited to the source

of its discomfort. At first, in its weakness, it implores needful aid, which should be accorded; but by injudicious responses to its prayers, the latter are converted into commands. The baby's commands should not be heeded; his physical comforts should be diligently attended to, but he should not be permitted to command people, for he is not their master. He soon looks on those around him as instruments, which he is to keep in motion, to use for securing every capricious desire; he thus becomes tyrannical, perverse and imperious, and the parents have themselves created this spirit of domination by unwise administration. In helping him, we must confine ourselves to what is really of use to him, yielding nothing to his whims or unreasonable wishes. Such caprice is unnecessary, contributes nothing to his happiness, and will not be manifest except as we create it. Give the child more personal freedom, and less authority; let him do more for himself and exact less of others. He will thus become accustomed to desire only what he can obtain for himself, and will feel less keenly the want of what is not within his power.

"If the child is petted or coaxed when he cries, he is educated to cry. If you cannot relieve a real discomfort, do nothing; do not try to soothe him by petting him. Your caresses cannot relieve his pain, but he will re-

member what is necessary to do to be humored, and when he discovers that he can, at will, engage your solicitous attention, he is your master. If we show indifference to his crying, if we take no pains to hush it, he will, receiving no satisfaction, discontinue the practice. Anticipate his needs and do not wait for him to notify you by crying, which begets the habit; but do not evince much uneasiness and distress at his tears, for when he finds that they have power to move, he will be very lavish of them. By disregarding unreasonable crying the habit is prevented, and if it already exists, can be cured."

Judicious and consistent management are, however, only the outer breastworks which protect the inner stronghold for a period, and to a certain extent. Neither love nor wisdom can construct a fortification strong enough to keep away temptation, and the outward, formal, obedience must be gradually trained to become a voluntary conformity—the will power must be strengthened by an enlightened insight. Will or determination is a valuable quality to possess because it is the carrying power, the executive force of the other faculties. It constitutes the backbone of all virtue and is indispensable to a perfect development. The parent is so desirous of having the right thing done that he compels the child to obey, although his will

power is not strengthened by such compulsory yielding to the parent's will. To become the strong faculty it should be, it must be exercised, must proceed from within. This training of the will takes time and is a slow evolution. In the meantime, obedience must not wait on this training, but must be required, and the child must not be permitted to yield to his caprices or humors while his impulses are strong and his reason feeble. The rational judgment of the mother must prevail until the child's will is sufficiently grown in the right direction. And right here we have the most difficult problem in the entire education of the child—how to compel obedience which it were unwise not to do, and at the same time give the child's will opportunity to develop itself spontaneously, into voluntary obedience. This training can be assisted in two ways: by appeals to his reason, and by appeals to his sympathy with the right. The law by which the will power is developed is the law of recognition.

The child's will may be directed toward the right by various incentives: one of the most powerful is the appeal to the opinion of some individual whom he respects, or to public opinion. If the response to this appeal proceed from a real reverence for the better judgment of the most worthy people, and if he respect it for its soundness, then the recognition is a

worthy one. If on the contrary the response simply show a desire for approbation regardless of the value of the praise, then it is vanity and an unworthy motive. The mother has also the instruments of her own praise and censure with which to move the child's will. Praise and censure are joint powers, and he who cannot praise deservedly cannot censure justly, for he lacks the brighter half of justice. Right-will and love are both engendered by judicious praise of meritorious effort, and it is a commendable power. If the mother is consistent in her standard, always commending every effort toward it, and censuring every deviation from it, this standard will become the child's ideal and inspire his will. The foregoing motives and the child's natural affection for his parents will aid him as much as external motive can in a determination toward the right, and if at the same time his insight is awakened whereby he sees into the justice and wisdom of divine law, —then, when he gains a reverence for the eternal right as such, he has made all the intellectual and moral recognition a man can.

There is also the recognition of the heart which moves the child to feel toward the right. This recognition may be urged by relating stories or facts, wherein true, generous, noble deeds are presented in such attractive forms that the child at once desires to follow them. Ideals

are created in the depths of intellectual abstraction or emotional enthusiasm, and to arouse the enthusiasm by citing illustrative fact or fiction, gives the child an ideal toward which he may strive. Froebel's games are full of such attractive ideals, which appeal to the child's heart. When the child is old enough to understand heroic deeds of history, or the imaginary heroes of myth and legend, point out to him the traits which ennobled each, and also the statues which commemorate the virtuous dead, that he may appreciate wherein true greatness consists, and cherish only worthy ideals. Miss Harrison says in this regard: "Where we see little Arabs of our large cities, ragged, dirty and hungry, smoking cigarettes or cigars with a triumphant air of having attained a much envied distinction, we know that their standard of manhood is measured by the length of the cigar or size of the pipe which a man can smoke. We know that high ideals have never been given to their little souls, and that they have reached out for some standard by which to measure their growing manliness, and have taken this external distinction as the test."

A child may be perfectly obedient, never transgress a law, and yet have no power of self-government, for his controlling force may be fear instead of desire, and only when the

false pressure is raised and his acts are voluntary, can one know what his own power is. Sustain the child's efforts at self-control by a lavish affection, letting this affection be a reward for his conduct, and let encouragement always come before despondency sets in, for only Titanic strength of character can endure against constant discouragement and failure.

We make the great mistake of expecting too much of our children. Beware of hothouse morality. The detrimental results of intellectual precocity are already apparent. The moral faculties evolve slowly, and over-stimulation will have reaction. A boy of eight or ten years; who never transgresses, never needs correction, is lacking in physical or mental vitality.

The spirit of analysis, or reasoning about the parent's orders should be discouraged. It is sometimes kind and wise of the parent in refusing a request to give a reason for so doing, and it would be commendable if it did not invite an argument, thereby lessening the child's respect for parental authority. There ought to be associated with the child's affection a perfect confidence in the parent's good judgment. "It cannot, however, be wondered at in this age of independent criticism," says Kate Douglas Wiggin, "when the ubiquitous interrogation point is levelled against everything, that

it should also be held against parental judgment. Freedom of thought and speech are republican virtues. If they sometimes prove its vices also we must bear them as patiently as possible"; but with children it might be insisted that sometimes their interest blinds their insight, and they must trust their parents' love and have faith in the rationality of their conclusions.

Of all errors in education the worst is inconsistency, and an immense increase of transgression results from an irregular application of rules. If a child is sent from the table nine times for personal untidiness and permitted to remain the tenth time, he is by the one oversight encouraged to persist in the offence. "A weak mother," says Spencer, "who perpetually threatens and never performs—who makes rules in haste and repents them at leisure—who treats the same offence now with severity and now with leniency, as the passing hour dictates, is laying up misery for herself and her children. She is making herself contemptible in their eyes. Better even a barbarous form of government, carried out consistently, than a humane one inconsistently carried out." Some parents' orders remind one of the harlequin who appeared on the stage with a bundle of papers under each arm, and who answered, when asked what was under his right arm,—"Orders," and

when asked what was under his left arm,—"Counter-orders."

Parents should be well assured of the justice and wisdom of their regulations and then adhere to them; if, however, on further consideration their views are modified, or changed, there is no reason why the child should not have the benefit of the better judgment. Obstinacy in clinging to a mistaken judgment is firmness perverted.

Weak will is the ruin of as many souls as deliberate evil, and is often the road to it. The prisons, jails and reformatories are full of well-meaning men who are there, not because they are wicked, but because they are weak. There are few persons who would not choose to do right if choosing accomplished it, but they lack the moral courage to resist the temptation at first, and the oftener they yield, the more insensible to the wrong are they likely to become.

When we begin to compromise we begin to die, and the child has learned the most valuable lesson of his life when he appreciates the advantage of not giving entrance or consideration to the thought that can lead him astray. The longer one contemplates the temptation, the more irresistible it becomes. The parents should give the child every aid in its efforts at self-control. He may desire the right course very earnestly and have no practical ideas of

how to attain it, his feelings overcoming his will constantly. This is a frequent difficulty with intense natures, and on investigation it may be found that the weakness consists in letting the mind dwell on the luring thought, and that to banish it as often as it presents itself is the only hope of success. The best aid in a struggle against temptation is to make the child capable of filling his mind with other thoughts unrelated to the tempting one.

The man who holds up his head firmly and securely through a period of poverty or undeserved disgrace is exercising his power of firmness as vigorously as the general on the battlefield, and his conflict with his shaken self-esteem and baffled hopes is as great as the conflict with the enemy. Such a man will have the sympathy of all right-minded people.

No one can guide and train a little one to his best possibilities who has not by love and right living retained his own child heart; he must become as one of them before he can wisely direct the life of a little child. Yet these little ones are subjected very often to cruelties and humiliations which are never intended, but are the result of thoughtlessness and carelessness. What can we think of a woman who nicknames her daughter, because she is a girl of slender proportions, "Slim." I once knew such a one. It is no rare thing to hear mothers tease and

joke, and, I regret to say, even scold their little children about some physical peculiarity which can be in no way remedied, and of which they thus become painfully conscious. Such words are as cruel as the taunt which made Byron's mother so famous.

Again, parents after punishing a child for a misdemeanor will relate it to others in the child's presence and laugh at the naughtiness which they a short time before severely rebuked. Fathers are prone to regale their families with certain transgressions of their boyhood, with great relish for the heroic parts they took. These tales, though likely to prove very tempting to the son, are, however, supposed to excite no parallel propensities in him. All these things are done without thought of the disastrous effect they may have on the child, and only serve to show how guarded parents should be before their children.

Inconsistency is quite as frequent as thoughtlessness, though the following may be an extreme case. A child presented himself at school so often in so soiled a state that the teacher remonstrated with him, requesting him to invite his mother's inspection before leaving home in the morning. The little fellow replied: "My mother has no time for such things. She is writing a book on 'How to Rear a Perfect Child.'"

It is also unwise to reprimand a child before others, as the hurt his pride sustains neutralizes any effect the words might otherwise have; a child's self-respect should be marred as seldom as possible, and always reinstated as soon after as possible. Self-respect is a motive so strong, that it alone is often sufficient to hold to the path of rectitude. When the child is old enough to understand, if the parent will trace back to its source the fault to which he seems most predisposed and analyze his weak point for him, the analysis will be of great assistance to him in overcoming the fault.

It is wise sometimes to overlook small faults, particularly if one has occasion already for much reproof, as too frequent censure lessens the child's sensibilities thereto; the entire influence should be levelled against the graver defects, and when they have been corrected, attention may be given to the lesser ones. Herbert Spencer's theory of discipline is most wisely suggestive of the course to pursue. He says: "Let the history of your domestic rule typify in little the history of our political rule; at the outset autocratic control where control is really needful; by and by an incipient constitutionalism, in which the liberty of the subject gains some express recognition; successive extension of this liberty of the subject gradually ending in parental abdication." The best

teacher is one who guides rather than governs, suggests rather than dogmatizes, and who inspires the listener with a desire to teach himself, for after all is said and done, a man must make himself. He can be assisted and developed to a given point only, and beyond that his inspiration must emanate from himself.

VI

PUNISHMENT AND REWARD

Long before the child's will has developed sufficiently to wisely direct and sustain him in good conduct, it is necessary that he should conform to some authority, as obedience and right doing cannot wait on the full growth of the will. If the child, however, rebels or disregards this authority as well as his sense of right, and can by no appeal to his reason or sympathy be urged to comply, how shall the parental authority be exercised?

Obedience may be urged by four different motives: First, Affection. Second, Insight,—the recognition of right, moral respect. Third, The Habit of Submission. Fourth, Fear. Affection and recognition of right are the highest motives.

It must now be ascertained to what extent it is right to let the elements of hope and fear enter into the child's discipline. Much of the mismanagement of children is due to a misapprehension of the aim of punishment. Punishment is not only an atonement for transgression, but should be so directly a consequence of it, as to fix in the child's mind the

relation between them—the act and its consequence,—and thereby aid him in avoiding a repetition of both. He must first know definitely what is right and what is wrong, and have the power of choosing between the two. It is very difficult to ascertain in a young child how far his consciousness is developed; childhood is so very unconscious. His attitude after the commission of a deed may reveal the degree of his conscious guilt. In doubtful cases he should be given the benefit of the doubt; in cases that show conclusively both consciousness and deliberate evil, or wilfulness, he should learn that "the way of the transgressor is hard." The very best punishments are those which can be linked with the misdeed—the retributive punishments. They appeal to his sense of justice, are more impersonal in that they do not afford special indulgence to parental displeasure, and appear to him as the direct consequence of his deed. For instance: if the child has been given a distinct task and has shirked it, and afterward an opportunity for pleasure arises, he should not be allowed to take part, because the enforced task still awaits his attention. He must recognize that the omission of his duty brought the unpleasant result. It is the law of cause and effect,—as a man sows, so will he reap.

A series of such disagreeable consequences will impress him with the inevitableness of the

relation, unless the weak parent intervenes and, by permitting him to forego the after effects, spoils the lesson, or punishes him by some means unrelated to the act. The consequences are often as unpleasant for the parent as for the child, and the temptation to weaken is very great; but if one cannot be consistent and firm, it is impossible to train the child as he should be trained, and the consequences that are defeated now are only retarded, for every wrong is punished or atoned for sooner or later.

In the Divine Comedy, Dante inflicts on the lost souls of the Inferno the punishments that fit their sins. The soul which had been arrogant in life is there in filth and mire disguised. The man who had been remarkable for the extreme irascibility of his temper turns on himself his avenging fangs. The heretics are punished in the city of Dis in tombs burning with intense fire. The souls of tyrants, who were given to blood and rapine, in the seventh circle rail aloud their merciless wrongs. The hypocrites are punished by being compelled to pace around the gulf under the pressure of caps and hoods that are gilt on the outside but leaden within. The selfish, they who have betrayed their benefactors, are wholly covered with ice in the lower stratum of the Inferno, for selfishness is the most ineradicable of sins.

In training the child to orderly habits this

method is also most efficacious; if the disorder he creates is left for another to restore, he is encouraged to continue it, whereas if the restoration falls on him, he will soon discontinue the habit; the greater the inconvenience he suffers in consequence of his neglect, the more it will impress him, and his sense of justice will suffer no violation by such treatment. If the child who leaves his clothes on the floor at night on retiring is awakened and compelled to arise and arrange them properly, the neglect will not occur often. In this method of punishment, however, regularity and perseverance are imperative.

Cases occur in which it is impossible to mete out the after effects of the deed, and some form of punishment is in demand. The child might be deprived of some pleasure or indulgence, or indeed, almost any form of punishment may then be resorted to, except such as the child may feel to be a pure gratification of the parent's displeasure, which induces a sense of injustice.

Corporal punishment is never inflicted except in cases where one has some physical advantage, and it seems cowardly to use one's superior strength on a weaker body. "Do you know why I whip you?" asked a father of his little boy. "Yes, sir, because you are the biggest," replied the latter; and too often in such pun-

ishments there is an excitement of the animal nature, insensible alike to the claims of right and reason. One is apt to act impulsively in such administrations of justice, whereas a little delay, a little more thorough examination of the child's defence, or of the circumstances, might render the chastisement unnecessary, and grant a juster decision.

As to the proper treatment of specific cases there can be no rigid, unvarying rule suited to all, or even to the same child at all times; children differ so in their sensibilities and in the degree of their amenability to punishment. Some there are, who in childhood were victims of frequent whippings, yet who seem to recall them with relish and a feeling that they were well deserved and most beneficial; while in others the remembrance arouses almost as great indignation and rebellion as the actual administration aroused. The inference is, that for the former a milder punishment would not have sufficed, whereas for the latter the severity was unnecessary. Very good effects seem to have resulted from both modes, so one can formulate no data therefrom. The sentiment of fear can only be effective by making a coward of the child. He follows the right only because he has not the courage to bear the pain that would follow the course he wishes to follow, and if he submits he still harbors a rebel-

lious spirit; both results do injury to his character.

If corporal punishment may enter into the sentiment of moral authority it should not have too much prominence, nor be permitted to encroach on other forms of punishment. In no case should the parent show brutal anger to the child, or *he* also will feel justified in being passionate and brutal. Indignation and not anger should be the accompanying sentiment. The justification of corporal punishment lies in its application to cases of such serious nature that they cannot be temporized with, but must be met with the greatest severity possible, and in the certainty that such acts, if not checked, will cause the child to suffer later in life much ruder consequences. The connection between cause and effect can be explained to him, the logical sequence of wrong giving it the stamp of justice, and if one wishes the child to be just, one must deal justly with him. Scoldings and whippings should not be of frequent occurrence, as the child will become insensible to them, and experience teaches that children who are whipped for every offence are the most unmanageable of all, and their parents are always at their wits' end to know what to do with them. A child should never be punished for accidents or inadvertencies in which there is no conscious or intentional guilt. He must

be thoroughly instructed in the nature of wrong, and even after conscious sins that are the result of impulse, it would be most disastrous to punish him for the misdeed if his remorse is already awakened, for repentance and reformation are all that punishment is to effect. Consequently, if they already exist, the infliction is not only superfluous but destroys what genuine repentance he has felt. In this respect the administration of justice in the home differs from the civic administration; the former, being educative, individual, and more for the *moral* effect and development than for atonement and the protection of society, greater elasticity is permissible. To be effectual, corporal punishment should be reserved for exceptional cases of rare occurrence, and open disobedience. The essentially exceptional character of it makes it formidable and a powerful means of impressing the child's mind.

As the object of punishment is to awaken remorse, a moral color should pervade it, and as the child matures, moral pain be substituted for physical pain. If the same offence is repeated for which the child has once or twice been whipped, that form of punishment should not be continued, nor should he be punished frequently for other grievous offences, for the moral effect is soon exhausted, and frequency makes the child accustomed to being punished,

—a deplorable result. It is better to change the punishment; and even not to notice the offence for awhile is sometimes advisable. It is doubtful whether such chastisement is ever inflicted by a thoughtful parent without an after sentiment of regret and shame from the feeling that after all it was only a victory of brute force, because he was the stronger. It should never be administered except where the parent is calm and dispassionate, at which time it will be so distasteful to him that he will suffer as much as the child.

Let each reward be of the character of the meritorious act; spiritual effort should not be rewarded by material gain. The child's self-control should not be moved by appeals to his physical gratification and pleasure, as it encourages that in him which is already too prominent. How can a child develop true unselfishness, when the selfishness that already exists is used to destroy another form of it; it only substitutes one form of error for another. If the mother says to her child—"Give your little brother some of your apple and I will buy you another, or a finer one," his selfish spirit alone is incited, aud though he thereupon share his fruit, the act has not an element of merit, for there was no unselfishness in it,—nothing

but pure gain having prompted him. Higher ideals should inspire him, such as love, desire of another's respect, his own self-respect, the impossibility of attaining peace and happiness without goodness. By receiving right forms of reward and punishment he will soon realize that by well doing alone does contentment come to him, that only by integrity and uprightness can he command the respect of his fellow-man, that only by an extension of his own sympathies can he create love in those around him. Only by suffering the consequences of ignorance, sin, and weakness, is the need of a remedy urged. On this law of cause and effect hangs the progress of the world; it is inevitable, just, and to man's ultimate benefit. The recognition of this law is the aim and attainment of punishment, and the wise man knows that it is useless to try to thwart or to evade it, that he can only adjust himself to it, and the wise parent will bring out in his child's discipline the divine law of justice and compensation.

"He that spareth his rod hateth his son, but he that loveth him chasteneth him betimes." These words of Solomon have influenced countless numbers of parents to the wielding of the rod, but like many injunctions of the Bible are probably symbolic. If by the "rod" is meant "punishment," the proverb is a salu-

tary one; but as so many of the practices of the Old Testament were set at naught by Christ in the higher law of the New Testament, it is remarkable that these words of the king with the seven hundred wives and three hundred other lady friends, who, though he uttered much wisdom, did not always practice it, but fell from the grace of the Lord,—should have such weight in all households, and in every generation of parents. But all proverbs in which another is the victim, are easier of remembrance and execution.

Rewarding children for goodness is a false sentiment, and checks rather than aids their right development, for it induces false motives. Policy! Expediency! Diplomacy! These words should have no place in the child's education. Without a doubt the right way is also ultimately the advantageous way, but if it were not, it should still be the guide; instead of teaching that "Honesty is the best policy," teach that honesty is the best *principle*, even if it were not the best policy; that man must do right whether it pays or not. When principle is involved, the question, "Will it pay?" should never arise. The child may be rewarded for correcting himself of bad personal habits in which no mortal question is involved, or even for exceptional good work in his studies if the effort has been a difficult one, although even

that is of doubtful advisability; but for his spiritual advancement, or moral rectitude,—*never*. That is his duty to God, and should not be placed on a low material plane.

VII

THE VALUE OF PLAY

NOTHING more clearly demonstrates the fallibility and mutability of human views than the fact that what is deemed sinfulness in one generation becomes a chief agency of education in another; the playful tendencies of children were regarded by Puritan asceticism as evidence of depravity, while they are now admitted to be the heart of child-education. In the child's early years play is the agency that gives him health, acquaintance with his environment, and unconscious sympathy with the natural, the human, and the divine.

'Physical impressions are at first the only mediums possible for awakening the child's sensibilities; the impressions of that early period should therefore be regulated, and not left to chance. . . . . It is not advised that one shall enter the realm of babyhood, and interfere with the infant's legitimate tastes by pragmatic pedagogic reasoning, but that one shall select his toys and plays wisely, and then let him enjoy the emotional impressions they create; his toys speak to his feelings, his imagination, as nothing else can. The baby has

not reached the age of investigation and has no vulgar curiosity as to the internal arrangements of his woolly bunny or kitten, but hugs it to his breast and loves and reveres it in its entirety.' As he advances in years and understands and participates in games and play, these should contain purpose and not be altogether trivial in character; if the moral and intellectual powers, through evil heredity or otherwise, are not properly balanced, rightly directed plays may be made the agency for restoring the harmony. Play is an absolute necessity to his physical life, which depends very greatly on the exercise he takes, and no exercise is so beneficial as that which has a motive, which is therefore voluntary and pleasurable. Running produces a healthy development of the lungs and limbs attainable by no other method.

The work and business of life are so engrossing that in the ordinary household the child is left to the atmosphere of servants, the street and chance. The problem is how to furnish fair, faithful environment for these chrysalis breaking years, when the habits are forming, the imagination is awakening, and the emotions are quickening. A great deal may be done through the medium of the child's play and playthings. It is claimed that the periods of man's life run parallel to the racial periods. The races in their primitive savage states are

preëminently physicial, and struggle for the mastery of the material world; so the first years of the child's life are absorbed in its physical growth, and in securing concrete impressions. Then, in the development of the race follows the period when the intellectual begins to join forces with the physical, and the dawn of civilization rises in the skilled use of the primitive man's hands, in his mastery of numbers; and in the modification of the choric dances and shouting songs to the dawning music of civilization. This is the time of his greatest triumphs, and is the corresponding period in the child's life which must be bridged for him that he may emerge from the purely physical, and begin to realize his intellectual and moral possibilities.

The child thinks only through symbols, that is, he realizes his own concept of what he has seen and heard. Froebel's plays and games give him a symbolic education, and he is led through a series of primitive occupations such as plaiting, weaving, modeling, through games and dances which bring into play all the social relations. The purpose of the plays is manifold; to awaken the child's interest and sympathy; to lead him along the path the race has trod, and to teach him self-government. If the child has not access to the kindergarten, many of the songs and much of the manual work of

the Frœbel System can be introduced into the home, and when there are several children a great number of the plays can be used. The mother or superintendent of the plays should not permit them to be carelessly produced, nor to degenerate into mere romps. They should be conducted by a woman educated in the principles and theories underlying them. The intellectual and moral development through play is very important. The childish heart opens spontaneously in play, and while the barriers are down, the wise teacher can enter and lead the child's sympathies as she wishes. While his interest is aroused his emotions are accessible, and through the emotions one reaches his thought, thence his will, and from his will the influence extends to his character. It is only necessary that his environment be right, for in his plays and in his growing personality he will reflect his environment.

The undirected plays of children are almost always those of imitation; in fact not only their plays, but their manners and personalities are the result of an unconscious imitation of the persons who surround them in childhood. A child who has for sole associates his father and mother will be a small copy of one or both; he cannot interpret their actions, but he gives a blind imitation of them. In intercourse with brother, sister or playmate, just so far as his

sensibilities are moved, he imitates them, and in imitation his habits are formed. It is, therefore, most important that while his habits are crystallizing, his associates be of superior character, and if an underbred maid or street gamin are his sole companions, what can one hope for? By a varied contact, by receiving suggestions from many sources instead of from only one or two, he is compelled to make a choice, and thus in the stress of the conflict of suggestions the conscience is born and his ethical life dawns. The friendships and companions should not, therefore, be too limited, but should have some variety, for variety of association is the soul of originality.

By imitation the child learns to understand. When he is imitating the fluttering and flight of the bird or butterfly, he is entering into sympathy with bird and butterfly life; when the boy, as father bird, roams out in search of the worms for his baby birds, he not only experiences the feelings of the father bird, but the instincts of fatherhood, protection, and responsibility are fostered in his own breast. As she plays the mother sheep caring for her white lambkins, the little girl's maternal instincts are quickened, and she is for the moment the mother of white lambkins, and learns to love her flock. In all Froebel's plays he mirrors the instinct of universal life; he makes the child undergo "a

systematized sequence of experience through which he grows into self-knowledge, clear observation and unconscious perception of, the whole circle of relationships," until the symbols of the plays become the truth symbolized in the child's character and personality. Froebel believes in positives, not negatives in teaching; in stimulants instead of in deterrents. Every child is on the warpath for something to do, and his interest is in objects, in the concrete; he wants his senses fed, he wants to examine, to feel, to see and hear the material things of this, to him, new world, and when he has taken in the living facts, when he has perceived, compared, and been instructed in his surroundings, then he is ready to see and hear what others have seen and heard. He must first know objects, then thoughts and their progress.

As soon as the child attains consciousness, he manifests a taste for imitating every live thing with which he comes in contact; first the sounds of the rooster, the dog, cat and cow; then the actions and instincts of these animals should be observed. He also personifies still life, and his father's cane becomes an uncontrollable charger, which he seeks to tame. The little girl showers on her rag babies all the love and affection which she has herself received from her own mother; every toy, no matter how damaged or memberless, plays a part in her

dramatic imagination, and the child meanwhile grows in sympathy and in comprehension of the ever widening circle of human relationships. "Every conscious intellectual phase of the mind is preceded by the symbolic stage." The child illumines with his imagination all the realties that surround him and tries to combine his fancy with the fact; he overlooks most glaring deficiencies for the purpose of his play; a wooden post makes a superb father, and a chair or table a most satisfactory mother, and the fertility of his mind is manifest in the use he makes of the materials supplied by his environment. As the play progresses the pictures of father and mother emerge strangely like the ones in the next room; the quality of his own father and mother speak out to the life in their wooden representatives; the tenderness, care, dignity, self-denial of the mother are all depicted, and alas! also any impatience or other imperfection of which she may have been guilty. The child sacrifices nothing to ideality—he is an intense realist. One may truly say that heredity does not end, but only begins at birth.

These plays embody very rich lessons for the child. In the enactment of the rôle of mother, so often played by little girls, in the kindly offices which she takes pleasure in performing for others, in her noble self-denial for her imaginary

child, in her sense of responsibility then assumed, the little player receives direct valuable education, none the less so because it is unconsciously imbibed. In impersonating the good qualities of her mother, she has also appreciated them, and by frequent repeatings they become ingrained in her nature. If good qualities predominate in the parents, then more good qualities will be reflected in the little imitation; qualities of the opposite character are likewise reflected. If, then, by the imitations of its environment the child's nature is formed and instructed, how carefully guarded should be that environment; how the mother should every moment protect her little one from evil, stimulate it to good, how she should use its games and plays to instil right impressions, direct its communications with nature, and give it contact only with goodness, beauty and wisdom.

Parents labor hard and self-sacrificingly for their child's material welfare and advancement, but too often the mental growth, the formation of its character and personality is left to chance, or to beings so ignorant and incompetent, if not immoral, that in their unfitness for better things they engage to *attend a child.* The child's attendant is often the least capable, most poorly compensated domestic in the household, when she should be the superior, and the best paid. Pater-familias pays forty dollars per

month to some one to care for his horses, and from ten to fifteen dollars for a maid to care for his child. What matters it if cobwebs hang in the corners, so long as none enter the child's brain; what signifies it whether the kitchen chef is adept at making entrées or pastries if the child's heart and soul remain pure and healthy? Sidney Smith says, "If you make children happy now, you will make them happy twenty years hence by the memory of it." Let the child have a joyous, natural, happy childhood in the best sense of happiness; not by indulging selfish, rude propensities, but by directing wisely his instincts into self-forgetfulness, and consideration of the rights of all around him, by unlocking to him the significance of family and social relationships that he may grow in sympathy with them.

"The further intellectual advantages of play are the demands for concentration of attention on the details and exigencies of the game, the quick judgment necessary to success, and the determined effort to execute the player's own decision. These requirements produce the most important of intellectual results—'The coördination of the different parts of the brain; they develop mental alertness, directness in conclusions, and the tendency to execute these conclusions wisely and skilfully to the full extent of the individual's power.'

"In play, moral qualities and powers are also wrought into the child's character, which are much more definite and thorough than those developed by admonition. Self-control is required through the duties and demands of the game, respectful submission to authority is a rule which cannot be departed from; energy is cultivated by the needs of prompt, vigorous efforts to succeed. Hopeful perseverance in overcoming difficulties is the only road to victory, and courage to rise again after defeat is taught by the players repeating the struggle again after every failure. All powers grow by self-activity, by conscious putting forth of earnest effort, and in games many intellectual and moral activities are brought into play, and are necessary to their success."[1]

Toys are valuable in promoting plays as they appeal to the child's heart, and aid his imagination. A boy can realize himself much more of a soldier if he is properly equipped with gun and sword, breastplates, epaulets and vizor, although sticks and brooms and paper caps serve a very imaginative child admirably for lack of better. A boy can realize himself a much better engineer or conductor if he has an engine with a real train of cars attached to it, though a train of empty spools has been known

[1] Educational Review Nov. 1894. Educational Value of Play, by J. L. Hughes.

to puff and whistle and let off steam in wondrous fashion. By the aid of toys the child at least realizes much better the prototype which he emulates and which has become his ideal, therefore the toys of different nations reveal the leading characteristics and aims of those nations. In France the dolls are most artistically dressed, are surrounded by much detail of finery, and all the toys show versatility and ingenuity. The toys in Germany are much more substantially and less artistically made; the doll house with clean floors and stiff furniture and the complete kitchen with all the accessories of the thorough housewife—the ideal character of the German woman. Then there are beautiful, perfectly outfitted butchers' and bakers' shops for boys, all representing the thrifty trade life of the middle classes of Germany. Some one has said: "If you tell me what your children play with, we will tell you what sort of women and men they will be; so let this republic make the toys which will raise the moral and artistic character of her children."

Kate Douglas Wiggin says in her chapter on "Playthings" in "Children's Rights," "Every thoughtful person knows that the simple natural playthings of the old-fashioned child, which are nothing more than pegs on which he hangs his glowing fancies, are healthier than are the complicated modern mechanisms in

which the child has only to press the buttons and the toys do the rest.

"The electric talking doll, for example; imagine a generation of children brought up on that! And the toymakers are not even content with this grand personage, four feet high, who says: 'Papa!' 'Mama!' She is passée already; they have begun to improve on her! An electrician described a superb new altruistic doll, fitted to the needs of the present decade. You are to press a judiciously located button and ask her the test question which is, if she will have some candy; whereupon with angelic detached movement—smile (located in the left cheek) she answers: 'Give brother BIG piece; give me little piece!' If the thing gets out of order (and I devoutly hope it will) it will doubtlessly return to a state of nature, and horrify the bystanders by remarking: 'Give me big piece; give brother LITTLE piece!'

"Think of having a gilded dummy like that given you to amuse yourself with! Think of having to PLAY, to PLAY, forsooth with a model of propriety, a high-minded monstrosity like that! Doesn't it make you long for your dear old darkey doll with the raveled mouth, and the stuffing leaking out of her legs; or your beloved Arabella Clarinda, with the broken nose, beautiful even in dissolution—" creatures not too bright or good for human nature's daily

food?" Banged, battered, hairless, sharers of our mad joys and reckless sorrows, how we loved them in their simple ugliness! With what halo of romance we surrounded them! With what devotion we nursed the one with the broken head, in those early days when new heads were not to be bought at the nearest shop! And even if they could have been purchased for us, would we, the primitive children of those dear, dark ages, have ever thought of wrenching off the cracked blonde head of Ethelinda and buying a new strange, nameless brunette head, gluing it calmly on Ethelinda's body, as a small acquaintance of mine did last week, apparently without a single pang? Never! A doll had a personality in those times, and has yet, to a few simple backwoods souls even in this day and generation."

The imitations of real life appeal to the miniature man and woman; they are adapted to his and her size and symbolize the real things which will interest them later. The little boy sells the apples out of his toy cart with all the dignity, tone and commercial spirit of the real tradesman of whom he buys, and with the delight which an ever-varying trade confers. How many battles the boy fights with his toy implements of war before a real battle is forced upon him; how much responsibility the little girl assumes in the management of her large

family of dolls, in the MÉNAGE of her doll house, and the conduct of her kitchen, before she enters on the real duties of motherhood! The child's powers are developed definitely by those symbols which form a bridge between the microcosm and the macrocosm, between the little man with his small capacities and the great issues of life. They generate the powers in embryo, which, in full development give him the conquest of all the elements and forces of life, and which, when mastered, surrender to him a power which seems almost divine.

Most parents appreciate the need of play in the child's life, even if they do not know the elements that renders it wholesome and profitable.

Let us examine into the pleasures provided the older boys and girls.

It can scarcely be claimed that in America the older children, the YOUTH are in this regard maltreated or unduly restricted, although a better balance might be established. In one family the whole aim seems to be to repress the animal spirits and love of pleasure, to give them no indulgence, while in more families a continual round of gaiety becomes the object of the young man's and young woman's existence; they demand it as imperatively as they do their food. It seldom occurs in cases of unnatural restriction and of neglect to pro-

vide legitimate amusements, that there is not a rebound; for the instinct for diversion is as natural as any instinct in man's constitution, and all attempts to destroy natural instincts terminate in revolt and reversion. Neither should the immoderately inclined young people be permitted to indulge their bent, but it is the duty of all parents to provide a modicum of wholesome amusement and recreation for the youth of the home, IN THE HOME, and by so doing the privilege of directing their children's pleasures will remain with the parents.

By far the best amusements are those that contribute to the general vitality and physical development—all out-of-doors sports, which, however, to be beneficial should be regular, and not spasmodic as is too often the case. Nothing contributes more to a healthy frame of mind and banishes every taint of the morbid as a free circulation of the blood induced by an abundance of exercise and oxygen. Dancing is good if the benefit is not counterbalanced by late suppers, late hours, and ill ventilated rooms. Wise parents provide their girls and boys with elevated pleasures at home, that they may have no temptations to seek them elsewhere; they let them feel that the freedom of the house is theirs, that they may extend its hospitality at any time with no, or with only short, notice; and if one can offer nothing

but crackers and cheese, it being served daintily and with a gracious welcome, there is nothing of which to be ashamed. One's table appointments should always be such that they will bear the scrutiny of an unexpected guest.

It is not advisable to permit young people to pass the night away from home; the habit is open to so many abuses.

The drama, also, by judicious selections may be employed not only for pleasure but also for profit; but parents must carefully choose plays containing the right elements. The average play is not, it is to be regretted, of an elevating character, and many are undisguisedly immoral; therefore it is most unwise to permit young girls and boys to attend them indiscriminately. There are, however, dramatic productions that are as powerful pleaders for good morals, elevated sentiment, high-minded determination, as many sermons one hears in the pulpit, and when the stage can, like good literature, exert such a potent ethical influence, it is lamentable that it does not do more in that direction. One may as well say, because there are pernicious books, that one will not read at all, as to decline to discriminate in the matter of the stage. Since the quality of the supply must under existing conditions be regulated by the demand, the present predominance of the unfit and the superficial would indicate a de-

generate public taste. The drama can never become the educational elevating amusement it should be until it is subsidized by government or private endownment. It should be lifted above the pecuniary necessity of catering to the uncultured, sensuous public, under whose patronage it must continue to degenerate. All who desire its reform and its great educational possibilities should support only clean elevating plays and encourage all effort to render it independent financially.

There are many amusements harmless, even beneficial in themselves, that are condemned because of the abuse to which they are subject, but it is much wiser to strike directly at the wrong, and not let the abuse of a good thing vitiate the right and legitimate use of it.

Paul Bourget says that America's greatest social vice is her excessiveness; this is a weakness of new countries as well as of the new rich; they incline to overdo. It has its root in social rivalry, struggle for prestige, and love of display. Next to charity and self-sacrifice, moderation is the greatest social virtue, and indicates good taste, good sense, and refinement, in all who practice it.

VIII

SELF-RELIANCE

ROUTINE is the method by which the child's habits are established, but an excess of routine kills spontaneity and renders him mechanical. This was the serious defect of the old educational method; routine, unmeaning words and empty forms directed the child's mental and moral life; he was treated as a machine and no account taken of his nature or individual needs.

The basis of modern education is the unfolding of the child's powers in proportion to his age, the measuring of his ability, the arousing in him of the spirit of the pioneer and of the discoverer rather than that of an imitator. It looks toward the creation of an accountable being who understands rather than memorizes, who knows things rather than their signs.

A well regulated liberty from the first should be accorded him. That which he desires to do and which is within reason, grant at the first asking, without urging or entreaty on his part. Consent with pleasure, and refuse unwillingly, but if wisely, then also irrevocably. If his importunities cause you to yield once, he will forever after strive, by importuning, to weaken

your decisions, and this conflict and wavering between the child's and parent's will is the worst possible training; it were almost better to let the child be master all the time than for first one and then the other to assume the supremacy.

Both in thought and conduct the child should depend upon himself as much as possible; the parents should guide his thoughts rather than inflict their own on him; they should, when necessary to aid him, instruct rather than accommodate him. Parents seem to enjoy the child's dependence on them and to defer the period of self-reliance as long as possible, thinking perhaps, that the child may, at a later age, be spared the unpleasant consequences of inexperience; but as he learns mainly by experience, and cannot altogether escape the rude teacher, he in reality gains nothing by a longer period of helplessness. His faculties grow by self-activity alone, and neither his mother's perception nor her experience can be a total substitute for his own.

The more perfect the child's knowledge of the material world, the more he perceives, compares, and discovers, the relations and uses of the concrete, the greater will be his mental power when he begins to judge and to compare ideas. If he employs his own intelligence, learns by his own efforts, is not ruled by the

opinion of others, but by his reason and insight, he will attain a mental vigor and understanding which is never possessed by those who receive and depend on the authority of other people. Be his knowledge ever so little, let it be so far fundamental; let it be largely self-perceived and free from prejudice. He should understand and value at first those things that are most useful to him and depend on himself for all that is within his capabilities, for self-reliance is the basis of strength and power. While books and traditions contain valuable truth, they contain no truth which is not discernible at its source, and the child should glean his knowledge as often as is possible by his perception of the first truth whence the book was derived. He should verify opinions and traditions by passing them through the crucible of his own understanding and judgment, he should let the light of his own thought flash on the so-called truth he would re-discover, else as Emerson says, "To-morrow a stranger will say with masterly good sense precisely what we have thought and felt all the time, and we shall be forced to take with shame our own opinion from another."

The child's knowledge is not large enough, his power of thought is not mature enough to create perfect or final judgments or weighty opinions, but if, during his years of training and formation he acquire the habit of a blind

acceptance of current views, he will never become an original thinker, nor ever express his own individuality in thought or deed. He must in these crystallizing years be inspired with a respect for his own convictions, admitting always the possibility of their fallibility and granting due tolerance to the views of other people. A man must be himself and take himself for better or for worse as his portion. The issue will be safe and good if he puts his heart into his work and faithfully lives his most enlightened convictions, for only by the expression of his best and highest self can peace or power be his.

It has been the greatness of all great men that they have perceived for themselves, trusted themselves, felt the right in their hearts and have expressed it in all their being. One need not be aggressive, neither need one always be conciliating. A boy who has not had the conventional spirit pressed upon him, who has not been cowed out of all original expression, is naturally independent and individual in his opinions. He tries and sentences people and facts on their merits, his verdict is genuine and independent, and even if it errs, or is silly, it is at least his own and will improve in quality with an enlarged vision. Emerson, who never hesitates to speak truly and boldly, says: "Society everywhere is conspiring against the man-

hood of every one of its members. Society is a joint stock company, in which the members agree, for the better securing of his bread to each shareholder, to surrender the liberty and culture of the eater. The virtue in most request is conformity. Self-reliance is the aversion. It loves not realities and creations but names and customs."

It does not follow that because one has faith in one's own convictions one need be always asserting or proclaiming them; one can practice them in living, without intruding them on others. The lives of the majority of men are not emanations from within, but rather spectacles for the edification of neighbors and friends, and this living on the circumference of life is the dry-rot of the soul. Such persons never come to themselves; they have no knowledge of their inherent tastes, opinions, or principles; they have accepted those they found floating near them, and their lives and conduct have conformed to this artificial light which they have mistaken for the light of day.

'Modern life finds itself cumbered with an immense system of institutions, inherited traditions, established dogmas and customs, which have come to it from the past. To this effete system the moderns try at first to adjust themselves; but they find themselves hampered by it; it does not correspond to the wants of actual

life ; therefore they now endeavor to reconstruct the system to fit modern needs. The want of correspondence between the new wine of the nineteenth century and the old bottles of former periods is now recognized, and a banishment of the discord is being effected.'

Goethe, the great liberator of modern European ideas, tells us: "Through me the German poets have become aware that as men must live from within outward, so the artist must work from within outward, seeing that, make what contortions he will, he can only bring to light his own individuality." "Goethe," says Matthew Arnold, "broke away from routine thinking, and was a profound, imperturbable naturalist; he puts the standard once for all inside every man, instead of outside him ; when he is told such a thing must be so, there is immense authority and custom for its being so, it has been held to be so for a thousand years, he answers with Olympian politeness, 'But *is* it so? Is it so to me?'"

A man must conceive his own duty, and execute it in his own way, though there are many persons who think they know another's duty better than he knows it himself. Our great philosopher has said: "It is easy in the world to live after the world's opinion ; it is easy in solitude to live after our own, but the great man is he who in the midst of the crowd keeps

with perfect sweetness the independence of solitude."

A man's possessions should be rooted in himself to have real value, then no matter how often he is dispossessed of them he can regain them, and no robber can really rob him; a man has no real strength until he can dispense with all foreign support and stand alone by his own inherent abilities. The intellectual powers grow by the study of master minds, but such study should always be a means not an end; the final opinion should be a transformation from the alien thought to the individual thought and self-expression. An adopted thought can be only half possessed; that it may nourish, it must become one's very own, so that one can present no other.

It is by the exercise of self-trust that a man ascertains his power; it is by detaching himself from slavish concurrence to form and antiquated opinion, that he learns his own resources and his own talent.

It is only by independence of thought and judgment that a man can cleave to the truth, and why should not young as well as old be permitted to construe an expressed view, to disagree with it, or to dissent from it, provided the difference of opinion be offered inoffensively and without rudeness. But if a man is to be a law unto himself, there is manifold necessity

that his sight be clear, his will faithful, and his heart inspired for the highest. If he choose for himself, his choice should be a more exalted one than that society has chosen for him. To be a non-conformist, an eccentric, a bizarre personality is not the motive of true individuality, and if one's apostasy contains no higher elements than the doctrine or opinion one is deserting, if the new principle leads to no greater purpose than the old, then it probably contains false or weak elements, which had better be revised. Every man has a natural bent, which, if it does not degrade him, he should follow; this new direction, this differencing of one man's mind from other men's minds constitutes a man's bias; it is his special constitution, his individuality. "Every individual has a bias, which, if he hopes to attain his legitimate power in the world, he must obey. It is his magnetic needle, which points always in one direction to his proper path, with more or less variation from another man's. He is never happy, nor strong until he finds it, keeps it, learns to be at home with himself, learns to watch the delicate tints and insights that come to him, and to have the entire assurance of his own mind. In morals this is his conscience, in intellect his genius, in practice, talent—not to imitate or surpass a particular man in HIS WAY, but to bring out your own way."

The number of men is comparatively small who appreciate the necessity of resting on the real, of speaking their own thoughts and living their own lives. A man's surroundings and furnishings should bespeak in every detail his individuality, and if he be true to himself they will; even his expenditure should be his own, and for things which appertain to his own thoughts, tastes and individuality. An artist surrounds himself with works of art which serve as studies and contemplations to him. It is these on which his thoughts love to dwell. A literary man's great delight is in his books, and an ample library is his greatest satisfaction; the musician expends his means on opportunities for listening to good music. Every man's purchases should represent the real proprietor, else they are a sham and a delusion.

There are also men who misinterpret their natures, who excuse every weakness and defect by asserting "that they cannot help it, that it is their nature." They mean their untrained instinct; it is their higher nature and not their lower selves which they should nominate "their nature." Man's higher nature is the sum of his natural tendencies redeemed by his best thought, and his best spiritual insight, and when he practices these, it will not be in extenuation of uncontrolled weakness.

The new education gives much more atten-

tion than did the old to the individual traits of character, but still not enough. In consequence of levelling educational systems, the present generation is still cast too nearly in one mental mould. Independent, individual thought and action are not sufficiently encouraged. We follow the fashion in everything ; the child is not educated according to his individuality, but according to a prescribed course, or because other children are being educated on those lines. But despite the levelling process of the present educational system, every community produces a few who rule their fellows because of their superior powers. The control is made easier for these leaders by the fact that the majority have suffered from the levelling of their powers. So the strong minded, the strongly individualized men become the leaders of communities, states and nations. Monopolies and combinations, the great modern financial successes are made easy under systems which suppress individuality. The large majority is ruled by a small minority of master minds.

Who are the men who succeed in the financial world ? They are not always good men, nor educated men, nor brilliant, nor even skilled men. What then is the essential of all success ? Is it not the force of individualism, of certain elements of character ? It is therefore clear that the greater number of strong, well

developed individuals there are in the world the more widely will the wealth of the world be dispensed, the more will that power, otherwise centralized, be diffused among the many. Education must therefore give each individual an opportunity to develop all his latent power. This is the trend of modern social ethics. The mental and moral faculties and the physical powers must have an harmonious development, no one being developed to excess, or at the expense of the other. Inharmonious development arises either from a false view of life, or from lack of sympathy with one's environment. By training the perceptions to individual investigation of the world of nature, by teaching the child to think for himself and to live from within, by giving him all facility for expressing his real, individual self, much is done in the right direction. Some one has said the essential of great financial achievement is to combine a great caution with a great venture; so in the development of individuality, great conservation of all that is good in existing conditions should combine with a fearlessness to cast off all that is found to be prejudice, empty form, and inane tradition.

IX

CHARACTER

CHARACTER is the resultant of every force from within or without which has operated on a man since the first moment of his existence. Nowhere in life is he called upon to bear testimony when character is not a dominant force.

The basis of great character is love of truth and its application, perfect justice. There have been men, who, though nominated "great," possessed not this power, and "greatness" is by no means synonymous with "great character." Napoleon was intellectual and had a penetrating insight; we admire him for his enormous self-trust, but he was not just, and lacked other elements of a great character. Numberless heroes have won fame by sublime daring and large adventures, possessing great courage,—one feature of strong character,—lacking some of its other essentials. The morals and the intellect must combine to produce the true quality, and the great intellect is less indispensable than the virtuous principles. Goethe, Voltaire, Rousseau and Byron were brilliant men, possessing in an eminent degree the intellectual quality, but they were not

really great as men. The man of character is always superior to his achievements, is himself greater than anything he has said or done, for his power is never exhausted. He has profound convictions, faces the reality, and is persuaded through his own perceptions. Character is the moral order incorporate in the individual, and truth and justice are the chief mediums of its manifestation. It is difficult to enumerate the merits of the man of character; he is too great to be measured, and no praise that is bestowed seems sufficient to depict him.

The greatest intellectual gifts are denied to a man after his birth, but anyone can, by force of will and perseverance, improve the bias of his character to a degree that almost constitutes regeneration. He need only appreciate the grandeur and beauty of this highest form of nature, and his desire and determination to achieve indicate his ability thereto. A man's antagonisms create his power, and that which he fights for and against reveals the quality of his nature, and the degree of his development. As long as his obstruction is material, just so material is he; as he refines, his checks become finer; as he rises in the spiritual scale, his antagonisms take a spiritual form; his battles are always in the line of his development, and the great results of all his struggles are the additions they have made to his character. The

antagonisms which overcome a man are apparently evil, but are in reality good, and the lessons that make wisdom can come only by friction and striving. If there were nothing to master, on what would character bite its teeth through? Struggle is the law of life, and when a man ceases to battle he ceases to be of interest to himself or his fellow-man. Man comes to nothing without antagonisms, and precisely in proportion as he turns evil into good, and transforms antagonism into muscle and character, he is admirable; without labor his muscle has no means of development. How often does that which appeared a man's greatest curse, his insurmountable obstruction, prove his great blessing, the powerful momentum of his life!

Positive antagonism is essential to all great achievement. What is virtue but victory? What is purity but temptation resisted? What is sympathy but the power one's own suffering gives one to feel for that of another? The fruits of men's griefs are the harvests of their lives. The carving of character is the work of life; it is begun before the child attains consciousness; after that period it gradually devolves upon himself to learn the use of the tools out of which this most beautiful and perfect work is to be hewn.

A great step in the development is the recognition of the unity of life, the omnipresence

of law. When a man concurs in the divine regulation, and sees that what is ought to be, or is best, he becomes himself the law giver because he so fully coincides with the will of the great Dictator. By his intellectual insight he presides over every situation, and by his consenting spirit becomes one with the Designer. The man of deepest thought will be the strongest character, for his thought and affection have joined his will to the will of Divine Providence. The strong character sees but one way to go and goes that way unhesitatingly. The forces that seem to retard and block his path do not obstruct from his view the unity which he has recognized, and on which he relies. Other men believe in luck, may in times of trial believe in an evil genius, but this man believes in Providence and its inevitable laws.

He also believes in the law of cause and effect "God's chancellors of justice"; he knows that "relation and connection are not sometime and somewhere, but always and everywhere"; he knows that his fate and success are not the playthings of chance, but are emanations of himself, the fruit of his thought and conduct, and that all evil is a result and can be converted into a benefit. Every misfortune contains a suggestion which, if wisely apprehended, terminates in profit and triumph. Persons

make their circumstances more than their circumstances make them, and "The soul contains the event that shall befall it;" men are complimented on their positions, but their merit underlies the position and should receive the compliment. There is no permanent good nor ill fortune except of a man's own creation; as Emerson says—"A man will see his character emitted in the events that seem to meet him, but which exude from and accompany him." The defect that exists in a man's heart or head will be manifest in his conduct; he cannot act one thing and be another, for the reality is distilled in his most unconscious act and manner. A man's strength must extend into the farthest roots of his being, else the first adverse circumstance will tear it out; he must be poised so that no tempest can move him from his anchorage. By the force of his character and the mastery of the evils which beset him, he should make everything conduce to his strength and become his ally. No man's highest endeavor is ever futile; he must simply know what he most desires, and working toward that end with perseverance and concentration he will attain it. There must, however, be no dissipation of desire or force; he must not seek all things, but the one thing on which he determines and toward which he never relaxes his effort, he may depend. As Goethe says—"What we

wish for all our lives comes in heaps on us in old age."

If a man desire and strive for many things, he may attain the many in a less degree, but his predominant wish will be best achieved.

An indispensable quality of great character is sincerity and truthfulness; falseness is incompatible with any form of greatness. Children are pronounced by unthinking persons to be natural falsifiers, and their early disposition to misstate is taken as proof of original depravity. Children speak untruth only when they have heard it spoken by others; nothing is more common than lying to children. When they misbehave they are promised all sorts of things to conciliate and persuade them to better conduct, and no fulfilment of such promises is ever attempted. If a child out shopping, desires confections or tempting fruit and pleads or cries for it, the mother or nurse always says, "Yes, wait until we are outside," or "Wait until we reach another stand, and I will buy some," but the promised purchase is not made. Why can't parents say "no" when they mean no, and raise no false expectations by soothing promises and faithless pledges. The child must meet with refusals and denials in life and learn to submit to them; then why should he not receive his lesson and begin his experience when truth demands it. If parents promise, they

should fulfil the promise at any cost of personal inconvenience, that their child may not by their example become a liar. Lying is a base thing; while many practice it occasionally in some form, every man is so offended at the imputation that to be called a liar is an affront difficult to be wiped out. Many who would scorn to tell a lie, do not decline to act one, to deceive, to willingly create false impressions.

"The gain of lying," wrote Sir Walter Raleigh to his son," is not to be trusted again, not to be believed when we say truth." Montaigne says of it—"Can we imagine anything more vile than to be cowards with regard to men and base with regard to God."

He who has not a good memory cannot indulge in lying, "For," says Pope, "he will be forced to invent twenty more to keep up the one."

Children also speak falsely from confused perception, and from carelessness. In narrating circumstances, if the child has not observed accurately, or does not remember, he supplies the deficiency with imagined details. He is not, until so instructed, aware of the imperfections in his statements; he must therefore be taught accuracy of observation and of expression, and when he deviates ever so little from the fact as it actually occurred his attention should be called to the defective statement. If the par-

ents and the child's associates appreciate the value and beauty of truthfulness, and themselves never depart from its practice, the child will develop no untruthful tendencies in thought or speech. Untruthfulness is oftener the result of bad example, of the indifference of parents to the virtue, of imperfect observation and heedlessness, than of innate depravity, —which it however becomes if indulged in with impunity.

Great characters are always replete with power of self-direction and of large resolution. The names that stand forth as conspicuous examples of these attributes in our own country, Benjamin Franklin, Washington, Grant and Lincoln, though they were of different characteristics, held in common a great determining power. Franklin was perhaps the most conscious of this group—he more directly sought the growth of his virtues, and he tells us in his autobiography how he practiced what he deemed his most necessary virtue exclusively for a time until he felt he had acquired that one, and then he proceeded to the next; how he daily made self-examinations to ascertain the degree of progress he was making. He ascribes to Temperance his long continued health and a good constitution; to Industry and Frugality the early easiness of his circumstances and the acquisition of his fortune with all that enabled

him to be a useful citizen; to Sincerity and Justice, the confidence of his country and the honorable employs it conferred upon him; and to the joint influence of the whole mass of the virtues even in the imperfect state he was able to acquire them, all that evenness of temper and that cheerfulness in conversation which made his company sought and agreeable even to his younger acquaintance.

Grant's predominant trait was perhaps his power of heroic resolution and his perseverance in executing it. Lincoln's power of self-government was the trait that gave him such power over others, but the salient, most admirable feature of his great character was his determination never to shirk a responsibility; he was always ready to recognize and accept his duty, and to take the blame for any part that was unfulfilled or that miscarried.

Through Shakespeare's characters we learn that men are touched only by the external good or evil that has a responsive chord in their breasts.

It is the ambition latent in Macbeth that was touched into action by the prophecies of the witches; and the still greater ambition of Lady Macbeth which held him to the fulfilment of the deed. The witches represent the temptation, which, however, makes no appeal to a man except at the point of his existing weakness. In all Shakespeare's plays the tragedies are the

results of the incompleteness of man's character, his letting the lower forces of being occupy the places that the higher forces should occupy. So in man's life, his incompleteness results in soul tragedies, though they may not prove tragedies before the world.

In Hamlet, we have the lesson of the sin of omission; all the graces of heart and mind slip through the grasp of an infirm purpose. The sin of omission may be as fatal as the sin of commission; it is as evil not to do the work man feels called upon to do as to make a false step. One must call forth all the powers of being for right doing as well as for resistance of evil, and weakness becomes sin unless one uses human and superhuman effort to resist it.

Power is the supreme test of a man's character; it is easy for the weak to be gentle, for the man in adversity to be meek, but when a man becomes prosperous and forceful he reveals his true nature.

Activity, sobriety, justice, energy and love of humanity are indispensable qualities of a great character.

The value of great men lies not alone in their direct accomplishments—not so much in what they do as in what they are and the strength which they supply their fellows. One Howard purifies the prisons of the world; one Hampden strengthens a whole nation.

Decision of mind is found a prime characteristic of all great men, and many otherwise good and noble men fail all through life from lack of resolution to plan, and courage to firmly execute a course of action. This power requires a union of calm judgment, moral courage and unvarying purpose. Weak vacillation of purpose may arise from lack of self-confidence, from too great caution, or from strong and varying impulse. The first should consider that it is better for a man to err in judgment sometimes than to go through life in trepidation and hesitation. The man who is swayed by his feelings should delay judgment in moments of impulse. The early education should train the child to abstain from speech and action in periods of intense feeling and of feverish excitement.

Strength of character gives a man the power to detach himself from his deed when finished and from his decision when reached. He will consider the question in all its bearings, weigh various suggestions, and listen to the opinion of others, but it is most important that he form his own decisions. After full enlightenment and due deliberation, the conclusions to which he is compelled should be final, and he should learn to rest on them. Many persons utterly lack this ability, but continually perplex themselves by retraversing the same ground and

reconsidering the same question. The power to finally settle and dismiss questions which demand self-sacrifice, and the refusal to revise present decisions is a supreme test of a man's strength of character, and it is a great economy to the mind and heart. A man should reflect on his past actions, and indeed cannot divorce himself from their consequences, but it is useless to waste one's thought and feeling revising one's best decisions.

The self-confidence which enables one to accept one's own decisions has allied to it the danger of overvaluing one's own judgments. Self-confidence may exist with a truly humble mind and heart. Was Mr. Disraeli conceited when he said that the house of commons would one day listen to him? A man who is conscious of his own integrity, high motives, and earnest endeavor may feel and express a confidence in the ultimate result of his desires which they who do not recognize them, cannot appreciate. Such confidence may be the sole consolation and support of a brave and noble mind in an hour of temporary defeat. Courage and pluck should command high admiration. Napoleon said of the English that they did not know when they were beaten. This is sometimes an advantage, and one which all great nations and great individuals have experienced.

There is, however, an egotism that renders a

man unteachable and incapable of melioration, for it leads him to think himself already sufficiently perfect.

Some men of great character have had this self-pride in an inordinate degree, but the greatest minds have been humble and willing to receive instruction from any true source. Emerson says: "Every man I meet is my master in some point and can instruct me therein;" this attitude renders one receptive to all the good and wisdom one meets, and is an important condition of self-improvement.

The rude experience which contact with the world brings a man, usually rubs down the salient angularities of his own importance and subdues his conceit to the point of its benefits. In the formation of a virtuous character, a man must constantly steer between the Scylla of his virtues in exaggeration, and the Charybdis of their allied vices, but he must not let this necessity paralyze him.

The activity of brain, the effort to do and not to wrap one's talent in a napkin and bury it, but to put it out to usury, has been a feature of all great men.

"No matter how full a reservoir of MAXIMS one may possess and no matter how good one's SENTIMENTS may be, if one has not taken advantage of every concrete opportunity to ACT, one's character may remain entirely unaffected for

the better. With men's good intentions, hell is proverbially paved. A "character," as J. S. Mills says, "is a completely fashioned will;" and a will, in the sense in which he means it, is an aggregate of tendencies to act in a firm, prompt and definite way in all the principal emergencies of life. A tendency to act only becomes effectually ingrained in us in proportion to the uninterrupted frequency with which the actions take place, and the brain grows to their use. When a resolve or a fine glow of feeling is allowed to evaporate without bearing practical fruit, it is worse than a chance lost; it works so as positively to hinder future resolutions and emotions from taking the normal path of discharge.

"There is no more contemptible type of human character than that of the nerveless sentimentalist and dreamer, who spends his life in a weltering sea of sensibility and emotion, but who never does a manly concrete deed. Rousseau, inflaming by his eloquence all the mothers of France to follow nature and nurse their babies themselves, while he sends his own children to the foundling hospital, is a classical example of what I mean. But every one of us in his measure, whenever, after glowing for an abstractly formulated good, he practically ignores some actual case among the squalid "other particulars" among which that same

good lurks disguised, treads straight in Rousseau's path. All good is disguised by the vulgarity of its concomitants in this workaday world; but woe to him who can recognize them only when he thinks of them in their own pure and abstract form.

"The habit of excessive novel reading and theatre going will produce true monsters in this line. The weeping of the Russian lady over the fictitious personages in the play, while her coachman is freezing to death outside, is the sort of thing that everywhere happens on a less glaring scale. One becomes filled with emotions which habitually pass without prompting to any deed, and so the inertly sentimental condition is kept up. The remedy would be never to suffer oneself to have an emotion without expressing it afterward in SOME active way. Let the expression be the least thing in the world—speaking genially to one's grandmother, or giving up one's seat in a horse car, if nothing more heroic offers—but let it not fail to take place.

"Just as we let our emotions evaporate they get in a way of evaporating, so there is no reason to suppose that if we often flinch from making an effort, before we know it, the effort-making capacity will be gone."[1]

Neither good will, fine emotions nor right

[1] Prof. William James: "Psychology," p. 147.

feeling avail unless a man realizes on them, and this realization has been a mark of all the great characters to whom the world has given recognition.

X

CULTURE

BACON'S oft quoted saying that "Knowledge is power" has been usually interpreted as meaning that knowledge is a beneficent power. It may be a power for good, and it may be as surely a power for evil, for there is no connection between perfect familiarity with facts and an appreciation of the great principles of life. Knowledge of what is good and what is evil avails nothing unless supported by the wisdom to follow the one and to avoid the other. Huxley says: "If I am a knave or a fool, teaching me to write and read won't make me less of either the one or the other, unless somebody shows me how to put my reading and writing to wise and good purposes." But add wisdom and moral apprehension to the mental faculties, and we have the power of virtue and the beginning of culture.

That education does not culminate in virtue is sadly exemplified by the moral standard of some of the best educated people, lawyers, physicians, preachers, different professions, whose members we find in the daily records of rascality, and above all the politicians, whose

names have become almost synonymous with moral corruption. Education bears fruit only where it is planted; if it is sown in the mental field alone, it reaps only in the mental; if it is sown in the physical field, it will be reaped only in the physical. The professional man's education may not extend beyond the narrowest professional requirements, and in such case bears no fruit in any other direction. There must be the harmonious training of all the faculties to make acquired knowledge efficacious for good.

Parkes speaks wisely when he says: "The positive things which we chiefly need are first education, next education, and the next EDUCATION, a vigorous development of the mind, the conscience, of the affections; to assume that any amount of intellectual education will produce rectitude without a parallel education of the moral sense is a blunder; in the union of the two we have wisdom. Wisdom has been well defined as "learning transformed to faculty," that is a fusion of knowledge, intellect and morality, and he who blends these may become a cultured man; but it must be admitted that the moral sentiment is the basis of true culture.

Culture does not consist in a large accumulation of knowledge, nor in profound learning, though they serve it with nourishment, but it-

self is an unfolding of the human spirit, and has more relation to quality than to quantity of knowledge.

It comes not by additions from without, but is a development from within; it is not the result of scholarship, but of growth, and is revealed in the ripe sound nature it bestows. A man may have vast knowledge and remain without cultivation, or he may have a little knowledge and a great deal of cultivation. To be cultured is to absorb what one knows until the heart and mind are saturated with it, until it is a part of one, and one's whole nature is matured by it. The green fruit and the ripe fruit are of the same substance, but what a difference in the flavor of the two; the same difference distinguishes the cultured and the uncultured man. The cult is one of slow growth, and cannot be forced without loss of flavor, but grows steadily in the man who is receptive to its quality. To be a source of culture knowledge should be transformed into personality, and should not only refresh but also enrich the man's nature.

The pedant's knowledge goes no further than his mind; that of the cultured man enters his soul. It is the result of profound thought and of imagination, of a perfect assimilation of his facts, and such intimacy with them that they are incorporated with his mind. The pedant is

full of facts which he does not absorb, lacking the receptive heart which would enable him to do so. It is only by meditation on the vital relation of the elements of a man's knowledge, by connecting them with his soul that they become thoroughly his own. The value of his culture depends on the character of his reveries; if they are on high and noble themes they enrich his mind; if on idle and insignificant affairs, the profit is small. But man can control his meditations, and though they are largely unconscious they can also be largely directed to worthy subjects. The training of one's mind to dwell on great things instead of wasting itself in idle reverie is one of the most fruitful sources of culture. Another deep source is the contact with rich personalities; nothing is more educative than association with persons of high intelligence; he who has such opportunity gains a high interpretation of life which illumines and expands his own.

By contact with great ideas the individual mind puts itself in touch with the universal mind which broadens and enriches it. Culture is based on ideas rather than on knowledge, the latter being valuable to it in providing material for its development. It is at once the highest product of education, and the test of its power; by it, man puts himself into heart relations with the movements he is trying to understand;

to comprehend thoroughly persons or situations one must pass beyond their mental attitude into the heart of them.

A salient characteristic of the man of culture is his breadth; he is by his superior development delivered from a narrow horizon, a restricted world, and becomes a citizen of the Universe; such men do not accept local experiences and standards for universal experience and standards, the mistake which the uncultivated man makes; the former takes a wide survey and his experience gives him poise and balance. By its wider knowledge and clearer vision culture destroys philistinism to the core and all other 'isms' except altruism.

Another essential is genuineness, sincerity of purpose. The man of culture must feel sincerely, must appreciate truly the truths he elevates. He who is only playing a part, who wishes merely to shine before men, who is not frank—only vain, is soon revealed to the genuine man. The latter does not mistake the veneer for the real article; the latter consists in thoughtfulness of others, generosity, modesty, self-respect, true grace, and graciousness of manner, all of which are truer tests than knowledge of books, mental accomplishments or any artificial acquirement. It is not much more difficult to be than to pretend; if the pretender made as great effort to secure the

reality as he exerts in the make believe, the semblance would be unnecessary.

Culture has its root in egotism. We seldom find a cultured man, who has not a strong ego, a strong individuality, and it is this which has secured him his mental advancement. The desire to make self a worthy self, an enlightened self, gives the man the determination which is necessary for the effort and accomplishment. Then, a man needs a large ego, that he may not be lost in his books and arts, that he may acquire them and not they acquire him. Culture does not destroy his egotism, but trains away the unhealthy elements, those, which if entertained would prove a distemper, and preserves what is necessary to sustain individual persistence.

Though generated and propelled by self-love, culture should not and does not result in it. It widens a man's horizon, it enlarges the scope of his intellect so that he can take a just estimate of himself, and that estimate is humility. Egotism, therefore, exists as a cardinal necessity, but must not be indulged beyond its legitimate purpose. A man who lives on the circumference of himself, HIS ideas, HIS fine points, HIS possessions and circumstances is not admirable. There is a limit to the interest which a man's personal affairs, private history has for another, to say nothing of the very bad taste of making his affairs, accomplishments,

talents and achievements paramount in every conversation. Egotism is not a product of culture, and having served as a valuable adjunct, should be whipped into the background. The cultivated man's views are impersonal, catholic, unrelated to self; he sees freely and without prejudice, and has larger sources of conversation than himself and his neighbors.

Emerson says: "Incapacity of melioration is the only mortal distemper. There are people who can never understand any second or expanded sense given to your words, or any humor, but remain literalists after hearing music, poetry, rhetoric and art for seventy or eighty years. They are past the hope of surgeon or clergy. But even they can understand pitchforks and the cry of 'fire!' and I have noticed in some of this class a marked dislike to earthquakes." Culture presupposes a fertile, capacious soil. There are some substances that cannot be wrought or moulded, ("one cannot make a statue out of punk"), and there are minds that admit of little culture or improvement. However, because a soil will not grow all things, it need not be deserted.

"But if my lot be sand where nothing grows?"
"Nay, who hath said it? Tune a thankful psalm,
For, though thy desert bloom not as the rose,
It yet can rear thy palm."

Open to the growing youth the delights of the intellect, the joys of thought, imagination, truth and beauty, and you emancipate him from the slavery of his lower nature. Culture is an antiseptic for materialism. "For the young woman who has learned to find pleasure in the great souls of the earth," says Heber Newton, "the garish glory of Vanity Fair will pale with the cheap tinsel and appear like the spangled splendors of the stage when the gas is turned off and the daylight steals in upon the scene. Let a young man realize how much solid pleasure he can find in books, and he will apprise stocks and bonds on a lower scale than that quoted in the exchanges."

Books, as the records of human thoughts, are leading factors in the cultivation of the mind. One's opinion gains in weight as one has knowledge of many opinions, and culture is familiarity with the best thought of the world.

The great books of the world perceive and interpret the life of the world; they are our most constant teachers because they contain the most complete experience of the thought, acts, and passions of mankind. They bring the past out of its grave, and bring us in vital contact with it and its experiences.

The great literary Bibles of Homer, Dante, Goethe and Shakespeare have the universal element which connects them with all time and

all places, which is the essential of all great books and the feature which renders them immortal. To read for culture one must get at the heart of books, must live with them and in them, meditate on them and view the contents from various sides. By such assimilation only are one's soul and mind enriched by them.

Books are of value to a child only when he is ready for them, when his faculties of perception and observation are well developed to the point of assimilation. In his early years his playmates, his games, his everyday life are his best instructors. Children are not animated vessels to be pumped into ad libitum; their consciousness, their power of realization is at first very weak and not capable of grasping abstract thoughts. Let the hands touch, the ears hear, the eyes see as much as possible what the brain is to know. Bridge the chasm between the abstract and the concrete, and let the child read nothing, recite nothing in advance of his perfect understanding. Only knowledge and ideas which we have fully realized and comprehended nourish the mind; the others make no impression or produce mental dyspepsia. A child that is crammed with facts unrelated to his experience, never develops a taste for knowledge; a healthy instinct rebels against receiving that which it cannot digest. A boy always enjoys and makes greater strides

in the studies which as he expresses it "he sees the good of;" he is by nature eager to know, but this desire is often rendered passive by forcing him prematurely. He is perfectly willing to wear the clothes that fit him, or which he feels may ever fit him, but he rebels against working for those that are not shaped for him, and to which he will never grow.

A man of deep culture is a citizen of the world, and his craving for the deeper experience and wider knowledge which travel affords is the result of this citizenship. A well poised intelligently directed life, stands both in local and universal relations and is thereby rendered vital, rich, and broad. Travel as a means of culture is advantageous only to those who have mental equipment for it; it is robbed of half its educational value unless one carries with him a knowledge of what he is to see, and in proportion to that knowledge is his mind enriched. No American abroad sees in what he beholds more than he carries in his memory and imagination. What can Westminster Abbey signify to the man who is ignorant of the biographies of its memorials; or Venice and Florence, to one who knows not their past? One who knows and understands the life and art of the past, even though he see not their visible records has more culture than he who sees but comprehends them not.

A mark of the man of culture is his absence of pretension. The more real value a man has the less he cares about an exhibition of it. To the unitiated man appearances are all; if you show no appreciation of him, he forces your attentions by boasting of his eminence in some direction; he promises much, and the one object of his life is to be conspicuous. Boys and girls who have been brought up with well-informed people show in their manner an unspeakable grace; they are retiring, modest, self-respecting; promise little and perform much, and possess that repose of manner which is the badge of the perfect lady and gentleman. Self-command, cheerfulness and perfect repose are the great elegances of the best society. All that adds sweetness and polish to society, that softens the asperities of life, discloses a civilization in flower.

Every nature has in its depths a fund of enthusiasm which seeks expansion, and the object of education should be to direct this to worthy objects—the good and the beautiful.

Art is the expression of the culture of the imagination through the artist's personality. It contains the thought and life of the race to which it belongs, the last results of its experiences. "The interpretations of life which the Greek, the Roman and Hebrew races have left us are revelations of their character and life;

they symbolize their highest thoughts, the deepest feeling, the most searching experience, the most strenuous activity of these races. In them are experienced and represented the inner and essential life of each race, in them the soul of the older world survives." These interpretations constitute in their highest forms the supreme art of the world and are the richest educational material accessible to man. Every cultured person is at least an interpreter and appreciator of art, admires expressions of the beautiful, and should be capable of imagining beautiful and graceful things. Because art is a product of the imagination it can also be a producer of it; one who is lacking in imagination can find no better school for its development than the study of works of art.

Poetry expresses the relation of form to emotion and thought, "the spirit of things," "the infinite in things," and is within the scope of the youngest and of the ripest minds. In this scientific age there is danger of utilitarianism drawing into its vortex all the intellectual life and interest; let us not permit it; let us instil into our youth an appreciation of the beautiful as well as of the useful. Help them to know and to understand the poetry, to which at some periods of life we delight to return, sometimes for soothing in sorrow, sometimes for stimulus to hope.

In young people appeal must be made to the heart and imagination before addressing the intellect. The child feels its mother's love before it has any intellectual conception of what love is; her gentleness and tenderness are the poetry of its young life. Life is full of poetry, if we only apprehend it.

Beautiful pictures full of sense and sentiment are valuable means for instructing the child's taste and poetic understanding. Æsthetic qualities are transmitted from generation to generation, and should be regarded as a precious heritage, to be fostered and developed where they exist, and to be created where they do not.

A desire for artistic enjoyment exists in some degree in all human beings; it is a legitimate craving and should be gratified. Uncultivated persons are better pleased with a flaring daub than with a fine engraving, with the rhythm of dance music than with sublime song and oratorio; they understand the one and do not the other; the taste needs refining and educating. The conditions which made Greek art were the education of an art-appreciating public as well as of art-producing artists. Art gives to the mind pure ideals;—Goethe, Ruskin and Tolstoi have claimed a close connection between artistic and moral beauty; in both are expressed a sense of the perfect, the harmonious, the ideal.

Works of art that are simple, healthy and

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elevating should be placed within the reach of all. "If it is true," says a French writer, "that the imagination of children, and especially of the children of the masses is always more developed than their reasoning powers, does it not follow, not merely that a place that it does not at present occupy should be awarded to the cultivation of the imagination, but that such culture should take the most prominent position in primary education." He also says,— "Beauty is the watchword of the Universe; beauty should be the watchword of education." It is of great importance that every nascent faculty be developed, and toward this development is the trend of modern education, which is however not yet perfected. Drawing is often made dull and uninteresting to children by the constant copying of technical objects, when their taste is to give expression to their own imagination. Drudgery and routine work are essential, of course, but if the child learns only to copy he will never acquire creative power, but be an imitator all his life.

Art and music interpret and embellish life, are a relaxation from material care, have an elevating influence on the character beside the genuine pleasure they afford. An appreciation of both should be a part of every child's education. By excluding trash, and securing to it views of superior pictures, statues that are full

of grace and symbol, much may be done toward forming a correct taste even in childhood.

In our tastes we reveal our characters; if we did not, they would not be tastes but instincts. When you enter a stranger's house you can tell by the furnishing what manner of man he is, and just as truly does one's apparel reveal the degree of refinement of the wearer.

XI

LANGUAGE AND LITERATURE

THERE has been recently organized in New York City a "Society for the Improvement of American Speech," the object of which, as the name indicates, is to urge a purer, richer, more correct use of the mother tongue. The necessity of some effort to awaken an appreciation of the importance and value of grammatically correct and well selected language for the expression of thought, has at last impressed itself on a few earnest persons, and the consideration is a worthy one.

A striking weakness of the English language as used in this country is its extreme poverty, the very limited vocabulary that belongs to the average boy and girl. Everything that satisfies the boy's physical, mental or moral taste is "fine;" everything that dissatisfies it is "rank." With girls, every quality of excellence is expressed in "splendid" or "elegant" and the reverse is "horrid;" between a well rendered opera and an ice cream soda there is no distinction; they and all their intermediates are "elegant." The inherent quality of an article is never analyzed to ascertain its true

distinction and really to define it, but the general nomination of "splendid" is supposed to convey the fullest description. The elderly principal of a "Young Ladies' Seminary" arose in a meeting of the society before mentioned and told of the difficulties he had experienced in his efforts to enrich the vocabulary of the pupils of his seminary. He said he had once shown a young girl a picture of the "Falls of Lodore," and asked her what she thought of them; she said they were "very pretty;" he asked her if that was all she could think to say of them; she replied, "Yes, that is all; they are very pretty;" whereupon the old gentleman gave the eloquent, characteristic description of the falls with which we are all familiar. It was most striking,—the contrast of that little girl's poor "pretty," with the flow of words and glowing description that followed.

It is not only desirable to have words promptly at command, but one should endeavor to find the word that best conveys the meaning.

Benjamin Franklin, in his "Autobiography," tells us that when he discovered his need of a larger vocabulary, he took some of the tales of the "Spectator" and turned them into verse, and after a time when he had forgotten the prose he turned them back into prose again. Such patience and determined effort for the en-

richment of one's power of expression must be followed by definite results. Where can one find a more accurate definition of a bat than that given by a little boy to his teacher: "He's a nasty little mouse with ingy rubber wings and shoe string tail, and bites like the devil." No biologist could better enumerate the characteristics of the little creature.

Emerson said of Montaigne's words that they were so rich that if you cut them they would bleed.

Slang words and expressions are the barnacles that cling to a language, and should be discouraged for several reasons. Their use is inelegant, they impoverish the language because one depends on a few slang phrases to express many various thoughts; and the objection of most importance, they rarely originate correctly and therefore cannot qualify appropriately the subject to which they belong. For instance: take the expression, "that is a chestnut," meaning a stale thought; there is no connection or appropriateness between the word "chestnut" and a stale topic; it is not derived from any radical that bears on the condition to which it is applied. It is only when a new word, or a new application of a word, is properly derived and enhances the quality, or gives a better description of a subject, that its use is permissible. Such words are only slang be-

cause they have not been authoritatively recognized, but they gradually become incorporated in the language, because of their adaptability, and are the means by which a language grows and is enriched. For example: the word "spicy" conversation, indicates a highly flavored conversation, and the word "trap" meaning to ensnare are words that, while deflected from their original use, are so well applied as to be unobjectionable.

There are many teachers and otherwise well educated persons at whose ungrammatical use of the English language one is astounded; they are perfectly familiar with the rules that prohibit the faults they make, but the contagion of early surroundings or illiterate associates bears more fruit than their knowledge, and they have acquired the habit of saying, "I seen" and "I done" until it is almost ineradicable. How few there are of even the well educated class whose conversation is absolutely free from error, and who use really good, well-constructed English, while the language of the average person is replete with the grossest mistakes. If the vernacular were given more consideration, and the art of expression inserted and maintained in the child's curriculum from the beginning, how many more correct conversationalists there would be, and how the pleasure of conversation would be increased.

Next to the practice of speaking and narrating, composing is the best means of acquiring a command of well selected words and fluency in expression; and the reading of good literature is also essential to the accomplishment.

One secret of literary power is the art of putting the right word in the right place, and White's "Words and Their Uses" and Matthew's similar work are excellent books on the use and fine distinction of words. A mean diction weakens any verbal or written production, while the right use of words elevates and adorns the simplest tale. To enlarge one's vocabulary, one must note the new, unfamiliar words that one hears in conversation, or meets with in reading. From the time a child is old enough to handle a dictionary, he should make constant use of it to ascertain the meaning, origin, and pronunciation of unfamiliar words. It is, however, chiefly by associating with intelligent, cultivated persons, and by attending to their language that one gains a cultured diction. A knowledge of rules avails little if one does not see the rules exemplified in models, therefore one's models should be sought in the best literature. The essentials of good diction are purity, propriety, and precision.

In pronunciation, one of the common errors of uncultivated persons is the omission of the final "g;" they say "readin'," "eatin'," "ridin'."

If the parents are uneducated and cannot aid their children in acquiring good English and establishing themselves in the use of it, they should, if their means permit, secure for the child the services of an educated governess; or if unable to do this, they should supplement their own imperfect education with a study of a simple grammar and a rhetoric. Being written for young minds, these text-books are so simple, clear and explicit that anyone can understand them, and the benefit derived is certainly commensurate with the labor the study imposes. Only by repeated practice does one perfect oneself in any accomplishment, and to become a master of expression, a fluent and eloquent speaker, the child or the adult must have frequent practice. It is therefore advisable when the child has read a story to have him recount it in his own language, with the best words and phraseology he can command; a great improvement in style will soon be noted.

When a child has learned to observe for himself, has held converse with nature, and has some familiarity with the concrete world, he is ready for books. Style is important, even in the first stages of a child's reading; he cannot read slipshod, inferior, poorly expressed prose without undergoing a degradation of taste; if the matter is insipid and the style cheap and

tawdry, his standard of taste is lowered, and his desire for the best things lessened. The training during the unconscious period is definite and permanent, and when he is ready to make conscious selection, he is guided by the taste already developed.

In recent years the market has been flooded with juvenile literature of every grade and quality, much of it estimable and purposeful, and more of it trashy and weak, if not pernicious. The legends and myths, history and biography of the world have been brought to the child's level, and are presented in simple yet attractive form by skilled writers. While many of these modern productions are meritorious, there are many pretended histories which contain no elements of real value to the child, but simply retail the vicious deeds of kings, and fill the pages of the book with exciting episodes which may gratify the young reader, but are worse than valueless to him. The pictures of these histories reveal their quality; if they present only brutal battles, and the one idea is carnage and the clash of war, they will not inspire him with high ideals or true heroism. When so much good literature is at the service of children it is unwise for them to waste their time on inferior matter. The religious ideal which sought to make a boy absolutely unworldly has been acknowledged an absurdity,

and stories are now substituted, which teach him how to live worthily, and which instil good morals and right conduct in a more practical way. The tone of a book should be healthy and hopeful, and should avoid morbid sentimentality and sensational or false standards. There are still so-called "children's books" that are written in language so difficult of comprehension, and in a style so mature that an adult can scarcely understand them, and they are like Greek to the child. The language for children should be simple, though it need not be confined to monosyllables; it should be choice, but never ponderous in expression.

"Mother Goose" and other nursery rhymes are the first loves of children, and though they do not belong to the highest order of poetry they are symmetrical and catchy, and seem to fill an instinctive need of childhood. At a "Mothers' Convention," recently held in Chicago, the seal of condemnation was set on "Mother Goose" and kindred rhymes, but when mothers over the land stood aghast at the prospects of such exclusion, and when investigation of the constituency of the convention was made, it was revealed that it was composed largely of men and unmarried women, who by reason of their inexperience were unqualified to speak in the premises. Childhood in all ages and all countries has been the same, and

we may be sure that from the time of the small Hebrews and Egyptians, the little folks have always rhymed and have had some equivalent for "Mother Goose!"

The "Mothers' Convention" is said to have objected that the verses were not literal statements of fact; that there was no reason to believe for instance that the rhyme, "Hey diddle diddle, the cat's in the fiddle" was a faithful portrayal of actual circumstance, and that the statement that the "cow jumped over the moon" was at best a gross exaggeration. God pity childhood when fancy must be excluded from its verses, and they must deal exclusively with scientific and unyielding facts. It is, however, consoling to reflect that platform resolutions can never defeat nature, and that little children will remain as they have always been. In this realistic generation there are some who would exclude every tale that is an emanation of the imagination, all "fairy tales" from child lore, but the cultivation of the imagination is as important a part of the development of the mind as is the training of the faculties of perception, reflection and memory. The child's imagination needs training more than it needs exciting, and there is a great deal of truly pernicious fairy lore. Anderson's and Grimm's fairy tales are standards, and are mostly unobjectionable, but the best myths for children

are the classical myths, which filled the imagination of the race in its childhood. These are not only entertaining but also artistic and instructive, because largely symbolic. Through them the child is initiated into the art world and literature of the early Greeks, still the best art the world has known. Children listen enraptured to the story of Achilles, of the true and tender Hector, who could set aside his wife and baby boy and respond to the call of his country to duty. They are thrilled with the efforts of the Greeks to capture Troy and rescue the beautiful Helen, and all the other heroic features of the Trojan war so graphically described in Homer's noble poem. Other good literature of this class are Hawthrone's "Tanglewood Tales" and his "Wonderbook," which are full of a symbolism which the child may not appreciate at the time, but will appreciate as he matures. The child's reading should embrace variety of matter, fact and fiction—biography and romance, science and poetry, the real and the ideal. One should not always impose one's selection on him, but let him forage for himself among a well chosen number.

If parents can remember what books made the greatest impression on their lives, which ones awakened healthy sentiment, inspired them to generous action and enlarged the scope of their minds, they have a safe practical guide

to the books with which to surround their children. The books that are read in childhood, in the formative period, influence the character more than those that are read after the character is formed; it is important, therefore, wisely to direct the child's reading, and to note well how he reads. There is danger in too much fiction; children and adults may be omniverous readers for the longest period and yet not read one book that is of real value to their lives. The best that can be done for a child is to cultivate in him a taste for good reading, for literature that inspires and elevates, that so impresses his heart and mind, that he goes forth therefrom a nobler soul and with a higher purpose. The Bible is preëminently the book of books; in it is the aggregation of wisdom, knowledge, moral teaching and poetry; it contains the most stately English, the most complete system of ethics the world has yet received. The New Testament can be read to a child as soon as he can understand it, or it may be given him to read himself, but from the Old Testament selections only should be given, for there are passages both in its story and psalms that are morally unfit for any child to dwell on. For the study of the Bible, even children should go straight to the Bible and not read the children's editions, from which all real beauty and value have been expurgated;

the "Book of Books" is a book of life and not a book of letters.

The field of literature open to youths and maidens is quite as extensive as that for the younger children; for, though not so many books are written for young people of this age exclusively, they can read profitably many of the works written for younger minds, and are also now ready for many books that adults read. Good biographies, histories and historical novels should now enter the catalogue, though in simpler form many of these are also understood and relished by the younger children. The mother or father should take time every day to read with the children, if only a little while, because in the parents' company children read more intelligently, and in good reading there are many points that require explanation; little discussions impress the vital points on the child's mind, and he more readily assimilates the ideas. Shakespeare is an author whose works may profitably be in constant reading with both young and old.

Some children have little or no taste for reading; but one need not despair of such, for books are only one means of culture, and though they are valuable aids to the mind there are many sources of knowledge besides. Shakespeare puts wise words in the mouth of Corin in "As You Like It" when he says·

"He that wants money, means and conduct is without three good friends—that the property of rain is to wet, and fire to burn—that good pasture makes fat sheep, and a great cause of the night is lack of sun; and he that hath learned no wit by nature nor art may complain of good breeding, or comes of very dull kindred."

Poetry seems in danger of being overlooked in this materialistic age, and parents should endeavor to instil early a taste for this form of literature. How much the world would have lost if its sweet singers, Longfellow, Whittier, Tennyson, Burns and a host of others had not lived and delighted it with their sweet and ennobling thoughts and aspirations. To them, however, who read them not, who do not pay heed to their lofty ideas and tender emotions, it is as if they had not been.

There is as great disadvantage in too much reading as in too little, for then it usurps thought instead of feeding it.

The pictures in many of the modern books are true works of art and are often more educative than the printed matter; in others, they are in the worst sense immoral and degrading. Books containing such detestable daubs should never be presented to a child, for his thoughts are as much influenced by the pictures as by the reading matter. A few publishers have

made a specialty of artistic illustrations, and the movement is most commendable.

In reading, the important point is to select subjects in which one is interested. It is astonishing how carelessly people select what they read. They seem to take by chance, and not in accordance with a definite course marked by individual taste and interest. They, like the sailors of Ulysses, take bags of wind for sacks of treasures. When one reflects how innumerable books are, and how very few the hours for reading, is not the importance of a restricted, well selected list most manifest? There is a struggle for existence, and for a survival of the fittest among books as well as among animals, and those which have long survived may be taken to have the right qualifications. A familiarity with the classic masterpieces is always a good beginning, and then one's taste becomes sufficiently true to make wise choice of the moderns. A large part of modern reading is devoted to reviews, magazines and newspapers, and though they are valuable in informing us on topics of current interest, their use should be limited, and they should not be permitted to usurp the time and thought of permanent literature. To speak in words better than my own: "It is no overstatement to say that other things being equal, the man who has the greatest amount of intel-

lectual resources is in the least danger from inferior temptations,—if for no other reason, because he has fewer idle moments. The ruin of most men dates from some vacant hour. Occupation is the armor of the soul, and the train of idleness is borne up by all the vices. I remember a satirical poem, in which the devil is represented as fishing for men, and adapting his baits to the taste and temperament of his prey; but the idler, he said, pleased him most, because he bit the naked hook. To a young man away from home, friendless and forlorn in a great city, the hours of peril are those between sunset and bedtime, for the moon and the stars see more of evil in a single hour than the sun in his whole day's circuit. The poet's visions of evening are all compact of tender and soothing images. It brings the wanderer to his home, the child to its mother's arms, the ox to his stall, and the weary laborer to his rest. But to the gentle-hearted youth who is thrown upon the rock of a pitiless city, and stands 'homeless amid a thousand homes,' the approach of evening brings with it an aching sense of loneliness and desolation, which comes down upon the spirit like darkness upon the earth. In this mood, his best impulses become a snare to him, and he is led astray because he is social, affectionate, sympathetic, and warm-hearted. If there be a young man thus circum-

stanced within the sound of my voice, let me say to him that books are the friends of the friendless, and that a library is the home of the homeless. A taste for reading will always carry you into the best possible company, and enable you to converse with men who will instruct you by their wisdom, and charm you by their wit; who will soothe you when fretted, refresh you when weary, counsel you when perplexed, and sympathize with you at all times. Evil spirits in the middle ages were exorcised and driven away by the bell, book and candle: you want but two of these agents,—the book and the candle."

As remarked before, it is not the quantity of reading one does that profits most, but the quality of the matter, and above all, the manner and the attitude of the reader. When one has thoroughly assimilated a few of the great classical masterpieces and desires to extend his acquaintance, he should next read the books which suit the bent of his own mind, those which most interest and instruct him, and that have a tendency to fit him for his work in life. One's mind only opens to that which interests one; if the attention is not absorbed, no matter how noble are the thoughts and sentiments one is considering, they mean nothing to the reader. The next essential to "interest" is that a book should set one's mind in motion,

and the more it makes one think, and the higher the themes it precipitates on the mind, the better are its qualifications. But the highest purport of a book is its practical usefulness, the degree with which it inspires one's conduct, makes one resolute to follow what is good and noble. These characteristics indicate whether a book is adapted to an individual, whether it is in one's special line of reading.

Next to knowing what to read, the important question is HOW TO READ. "First, before you peruse a book, know something about the author." This insures one's interest from the beginning, as one is always more interested in a person's thoughts, with whom one has some acquaintance, than with a stranger's. A biographical notice of the writer introduces one to him; a knowledge of his life, his character, and the circumstances amid which the book was composed enable one to read his works much more intelligently. Next, "Read the preface carefully." The reading of the preface is the truest test of an accomplished reader; therein are found the author's motives for writing the book, and we have a foretaste of the volume itself; the preface is the appetizer of the book. Now, "take a comprehensive survey of the table of contents." If the preface is the appetizer, the table of contents is the bill of fare. It is like the map of a journey

showing us through what tracts our way lies, and to what destinations it will lead us. Another important direction is, "Give your whole attention to whatever you read." The man who has thoroughly comprehended even one great book, who has analyzed its characters, scaled its highest thoughts, felt its deepest pathos, would be a formidable antagonist to a man of many books, who, however, had skimmed through them carelessly and inattentively. The next point in manner of reading is "Be sure to note the most valuable passages as you read." All accomplished readers keep a notebook at hand and jot down briefly any facts, arguments or sentences that strike them. Without taking notes one cannot be an intelligent reader, for how can one be intelligent without discriminating, and if one discriminates one distinguishes, and one cannot distinguish without affixing some distinctive mark. All great scholars have been great note takers, and have proved themselves in reading as in other things, men of MARK. The last two injunctions are, "Write out in your own language a summary of the facts you have noticed" and "Apply the results of your own reading to your everyday life." Repetition in composition, by using one's own arrangement and phraseology, fixes the thought of a book much more securely in one's mind, and gives one mastery of a subject

more completely than any other method. If one cannot write a summary, one should speak it; try to communicate a clear and correct account of it to another. This habit is one of the reasons why some men appear to have wonderful memories. Whatever they hear or read they tell to everyone they meet, and thus it never leaves their minds. If you will neither write it nor relate it to another, then at least digest it by going over it in your mind; that is indispensable. The last rule, "Apply the results of your reading to your everyday duties," should need no elucidation. While one is reading, one is using the minds of the authors; they support the reader's mind, and carry it along, making it go through all their own processes. This develops mental energy, but if nothing else is done, he will remain a mere infant in intellect. He must think for himself; he must imitate their manner of thinking; he must apply to his everyday duties those qualifications which have made the author so great. After his intercourse with the great souls of the past he must prove himself to be clearer in head, larger in heart, and nobler in action. This is the great end achieved by books. If they only make a man a book worm, they are little better than waste paper.

Some may find these directions too arduous, and may not wish to bother with reading bio-

graphies and prefaces, making notes and summaries. To these, Pryde says: "You have just two alternatives between which to choose. If you are lazy and listless, if you have no desire to become wiser and better—if in other words, you are dolts and simpletons, then you will continue to doze and dream over whatever books come to hand, and will remain ignorant forevermore. But if you are active and earnest—if you wish to succeed in life—if you covet the title of rational beings—if you have the sense to appreciate good advice and the resolution to carry it out, then you will read according to a well-defined and rigid method."

Acknowledgment is made to David Pryde's "Highways of Literature" for the directions in this chapter on "How to Read."

XII

MANNERS

A CODE of etiquette may refine the manners, but the "heart of courtesy" which stamps the natural gentleman comes through instinct. Happy is the child, and happy the man who has the gift of a heart so gentle by nature and so considerate, whose manners have such inborn grace, that little or no training is required to fit him for harmonious intercourse with his fellow-man. This type of man is rare; the average man requires much training before his politeness becomes at all instinctive. The earlier in life attention is bestowed on manners, the less difficulty is there in establishing that unfailing good breeding and polish which mark the perfect gentleman.

Some persons are averse to the acquirement of fine manners, fearing that it means an adoption of much ceremony, and a sacrifice of sincerity and simplicity. If one is good-natured, that prevents artifice,—if one is truly indulgent, no violation of sincerity is necessary.

The absence of a fixed aristocracy or reigning set, the influx of emigrants, the constant changes of fortune in the families of this coun-

try, and the political changes by which first one stratum and then another is left on top, render a fixed standard of politeness difficult to establish. When social upheavals are less frequent, the codes which govern social matters will be more definite and more immutable. The most reliable codes are those that emanate from people of native refinement and taste, and from the experience of broad and cultivated minds. A noble and unselfish heart with very few precepts on the current usages of good society is as trustworthy a guide as one needs; the keynote to good manners as to good morals being that same Golden Rule "To do to others as we would that they should do to us." A child who is not trained to consider the rights and feelings of others, and who has no reverence for older people, will scarcely develop into a well mannered man. Through thoughtlessness, haste or ignorance he may be guilty of rudeness, but if his heart is right and his fault is made known to him, he will not repeat it, for no gentleman or lady will knowingly offend. It is the parents' duty to enlighten the child, and to train him into a proper observance of his duties to his elders, his companions, and all with whom he comes in contact.

As manners are the "lesser morals," no one can be thoroughly well-bred who has not a basis of good morals. He may have gracious

manners and an attractive personality, but the defect will be revealed at some point of his conduct. All etiquette is but the superstructure, the foundation of which is Christian principle and Christian virtue, which again have their root in Divine Love. Many truly conscientious persons whose surroundings have lacked refinement, and whose education has not redeemed them from the effects of this lack, are most desirous of knowing the means by which the frictions of social intercourse may be avoided, but they scarcely know how to acquire the necessary knowledge.

There are many excellent works on such subjects, which not only give the correct forms, but which also instruct in the principles underlying them, and give reasons for their adoption. From the frequent lapses and delinquencies of society, it is evident that a perusal or re-perusal of some book on etiquette would benefit many. The ill manners of the average American boy and girl, man and woman, have been subjects of severe criticisms by foreigners visiting in this country. What good manners they do possess are accompanied by more sincerity than those of foreigners, whose extremely ceremonious manners always savor of insincerity to persons unaccustomed to them.

We must acknowledge that fine manners as an art are not much cultivated in this country.

Foreign children are certainly the superiors in this respect of American children. I hold one of the chief pleasures of a foreign sojourn to be the witnessing of the respectful, well-bred children there; courtesy and self-restraint are universal, and impertinent replies to parents and elders are unknown. Everyone who has lived abroad, and has had opportunity for observing, will admit the gratification which this experience affords. How many children in this country rise when addressed by an older person who is standing, or when one enters a room? It is a mark of deference in which a European child will seldom fail, and it is a frequent sight at a hotel table to see a whole table of children standing, while an older person also standing is holding a brief conversation with the parents, who of course have also risen. Children are not indulged in those countries as they are here. They are much more arbitrarily governed and have not the familiar intercourse with their parents which is enjoyed by our children.

This intimate association has its advantages as well as its disadvantages; the American child gives his parents much more of his confidence than does the other, and hence the gain is perhaps greater than the loss; but the unhesitating obedience and invariable respect that are practiced abroad cannot but command one's

approbation and admiration. The absolute monarchy of childhood that exists in many American homes would be considered a fairy tale in those well disciplined families.

It is not my intention to set forth a code of etiquette or of the usages which govern good society; this has been done so well in various other publications that it is unnecessary; but I will refer to a few essential points to which special attention may profitably be called, both because of their importance and because failure in observing them is frequent.

Of these, none is more grievous than the one just mentioned—the irreverence of children toward their elders, and especially their mothers and fathers. It is the greatest blemish that exists on the childhood of this country to-day, and the parents are more responsible for the condition than are the children, for no parent is fulfilling his duty to his child, or possesses his proper quota of self-respect, who permits his child to contradict him, to ridicule him, or to treat him with any manner of rudeness. Is it not a common act for a child to oppose his opinions to his parents, to refuse to obey, to retort impertinently, or to walk away while being addressed? Whence arises this most deplorable disrespect? The child is not lacking in parental affection as one might suppose. The cause is not so serious as that, but it is

probable, that while parents and children live in such close and intimate association as they do in most households, the child regards the parents more as his equals than as his superiors, and the parents foster the feeling in both its worthy and unworthy aspects. Nothing is more beautiful than a close companionship between parents and their children. A perfect example and illustrious model has just been revealed to us in the life of the late Eugene Field, who was always a child among children in his own family, his heart ever overflowing with love and sympathy for their minutest joys and sorrows.

But the sweetest companionship is compatible with parental respect, and a determination and perseverance on the parent's part can, and will, sustain it. Not one instance of rudeness, disrespect or flippancy should pass unnoticed, nor unpunished if persisted in, and this attitude may be maintained without any diminution of confidence or of filial affection.

Reverence for the aged and solicitude for their welfare is an indispensable quality of a virtuous character. More than any, the feeling of reverence needs quickening and strengthening, for lack of reverence is the besetting weakness of the children and youth of the present generation.

As well as the courtesy which the child owes,

I would emphasize that which is due the child. This is too often ignored or regarded lightly. The child's self-respect and the respect he shows others are strongly influenced by the respect that is shown him. His failures in courtesy and good breeding should not be remarked upon in the presence of others. If it is desired that he relinquish his seat in favor of another, at any time or place, it should be courteously suggested and not demanded. All of his individual rights should be recognized and duly respected. Such treatment will develop in him a much more genuine regard and consideration for others than the method which violates and disregards all HIS inherent rights. If the parents desire a friendly good morning from him, they should greet him with the same. They should never fail to thank him for attentions, for nothing so surely begets politeness as politeness. No child can become truly courteous unless he is so in the everyday life of his home. Good manners cannot be put off and on as one does one's clothes, without visible marks of unfamiliarity therewith.

The children whose education has rendered them superior to their parents in mental attainments should not consider that this advantage excuses them from the duty of filial reverence, but their gratitude for the advantages afforded them should be manifestly increased. It is

through the kindness and self-sacrifice of the parents that the opportunities were afforded, and it were worse than ingratitude to requite them unworthily.

When the parents have guests, the younger members of the family should pay them the respect of their attention at least, even if they do not participate in the conversation, and they should not continue reading or be otherwise preoccupied in their presence.

Another violation of good breeding is the attitude of many children toward the domestics of the household. In many families their lot is a hard one, including not only the frequent injustice and unkindness of the mistress, but the tyranny and arbitrariness of the children. Many families seem bent on getting all the service they possibly can with as little requital as possible; they never consult the interest or convenience of their servant; no feeling of sympathy or concern for her welfare ever enters their selfish hearts, but the small wages paid are supposed to make purchase of all her liberty. When the heads of households manifest so little humanity, is it any wonder if the child catches the spirit of domination and wishes to be party to the absolutism that reigns? Such a policy results in no profit to its promoter, for a servant is not long in recognizing the situation, and her services become more and more reluctant.

A tone of hostility between a family and its servants is an unfailing indication of vulgarity and puts the stamp of low breeding on the members of all homes that indulge in it. Servants are amenable to civility, and they should be accorded every consideration and privilege consistent with the domestic arrangements; children should be required to request a service, not to command it. Scolding of servants seldom avails, for the self-respecting ones will not suffer it, and those who do suffer it are not affected by it. The faults can be pointed out without harshness, and correction urged with civility, and if one asks them why they neglected their duty, their own answer accuses them better than the mistress can. Children should not be permitted to make unnecessary demands on them and cause them to run up and downstairs for little services that can be dispensed with, or that they can render themselves. Unless the service of a house be very ample, this consideration should always be shown. They should be permitted to eat their meals without interruption if possible, as everyone knows how unpleasant it is to be constantly disturbed at one's meals, and it should not be demanded of them that they remain sitting up until midnight in view of some possible service required;—it is very unreasonable to expect them to work all day and lose sleep half the

night too. Defects in principle should be dealt with more severely than all others, and servants who are deficient in good morals ought not to be retained, as they are not only dangerous themselves, but their influence in the household is too pernicious to risk.

Even in their plays and games children can be trained to gentleness and self-restraint without diminution of their pleasure; rudeness and boisterousness add nothing to their real enjoyment and are a serious disturbance to others. They should be taught to hold personal defects sacred, not only never to allude to them, but to appear not to observe them; they should also disapprove of any infringement of this consideration on the part of their playmates.

There is one slovenly habit to which both young and old are subject in this country and of which one sees less abroad: it is the littering of public places with refuse. Our streets, parks, steamboats, cars, almost all places to which the public has access, are rendered filthy by expectoration and by the remains of food. Picnic grounds are always left in the most unsightly condition, and unless some one in service immediately removes the débris, it is very offensive to the passer-by and to those arriving on the spot later. It is an unclean practice and children should be better trained. It is an easy and simple matter to throw orange peels, egg

shells and other refuse into the empty lunch baskets, and dispose of them properly on reaching home. Everywhere, streets are now being provided with receptacles for waste matter, and they should be used for the purpose intended, and not become additional "wastes" themselves. In the home, no signs of luncheon or refreshment should be visible, but everything removed promptly, each room containing a waste basket for the reception of nutshells, etc.

Traveling is one of the greatest tests of good breeding; space being limited, friction more easily arises, and conveniences being few, only a constant regard for the interests of others prevents trespass. The toilet rooms should always be left as one would wish to find them; when all the seats are required, one should be very careful not to utilize more than one is entitled to. In the matter of ventilation and open windows, the pleasure of others should be considered as well as one's own, and great forbearance shown to the unavoidable disturbances of babies and children. Mothers suffer agonies themselves when their babies cry and they are conscious that others are being annoyed, but they cannot always control the annoyance, and one should be as indulgent as possible.

At no time and place are good manners and good breeding more manifest or more imperative than in visiting friends. It requires infinite

tact, much good sense and thought, to spend days and weeks in another's home, and so to regulate one's time and presence as to make no superfluous bestowals of either. One essential is to be agreeable to whatever is proposed for one's entertainment, and to participate as fully as possible in the pleasures arranged for one; persons who express indifference and distaste to every suggestion that is made for their enjoyment are never popular guests, and one visit usually suffices that particular hostess. The guest should see that the hostess meets all the visitors who call on her, and should make no engagements with others without first consulting and gaining the approval of her friend. Promptness at meals, and careful attention to the regulations of the house are required, as well as great consideration in the demands on the service of the domestics. If one is visiting in a family in which the members by reason of scarcity of servants attend to their own rooms or do part of the work of the house, one should take care of one's own room, or at least make the bed and attend to the disposal of one's wearing apparel, and at all times keep the room as tidy and well ordered as possible. One cannot be too careful of misusing and damaging the furniture in the friend's house, and whether it be costly or inexpensive, it should receive equal consideration. Persons who are accus-

tomed to fine furnishings and surroundings are the most particular in this regard. One should have a book or a piece of work in which one is interested, and which, when she cannot be present, the hostess may consider a resource for the guest. At certain times of the day, (if the hostess is preoccupied in the morning, let it be the morning, or if it seems more convenient, during a part of the afternoon) guests should withdraw and give the hostess a little time for her personal affairs and for recuperation. Nothing is more irksome and wearisome than continuous society, however enjoyable it may be at intervals. On returning from entertainments late at night, it is scarcely necessary to suggest that the guest come in as noiselessly as possible, and no sound be made that can disturb the sleeping family. Perhaps the most imperative rule of visiting is that nothing that transpires of a discreditable nature, or which might elicit criticism, shall ever pass one's lips; no greater breach of delicacy or good breeding can be committed.

The requirements of polite visiting are too many to enumerate here, but a general thoughtfulness and a consideration of the suggestions here made will enable one to avoid the chief offences to which the untrained visitor is liable. The hostess, on the other hand, has to pursue a middle course in the entertainment of

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a guest, to steer between overattention and neglect. Every guest feels better and freer if she is not overwhelmed with attention, if she is occasionally left to her own resources, for she is then assured that her presence is making no inconvenient demands on her hostess.

The etiquette of calls and cards is so complicated that an elucidation thereof would require several chapters, but a few cardinal points may be suggested here. While it is the privilege in all but the largest cities and Washington, of the older residents to call on the newcomer, even before they have met, it is better not to make such calls hastily, except in the case of near neighbors. Others should have met the lady and feel sure that their acquaintance is desired; but one may always call when requested by a common friend to do so.

First calls must invariably be returned, and should be returned within a week; if the acquaintance is not desired, further calls may be omitted, but return of the first call is imperative. After a dinner party a call must be made in person and promptly; after other forms of entertainment one is privileged to send or leave a card without asking for the hostess, except on her day at home, when one must see her. One should never hand one's card to the hostess, for the card acts as one's representative, and the two should not meet the hostess

together. If on entering a drawing-room the hostess is there, the card can be laid on the table, or returned to the card case.

Ladies who have a very large circle of friends to whom they cannot pay personal visits annually, give "At Homes" or receptions in place of calls, and such invitations substitute a personal call. No regrets or acceptances are expected before these functions; one leaves a card at the door on entering, or if one cannot attend one may send one's card by mail or proxy or call afterward. No one has the privilege of entertaining a lady except at an "At Home," until calls have been exchanged, and when one receives invitations from persons who have omitted the preliminary attention, one should not accept, for though the intention may be good, and the omission is doubtless made in ignorance, it is the duty of every woman in society to know and to conform to the usages of "good society." If one wishes to be excused from a caller it should be done at the door before she is admitted, and never after, as she may feel that it is a personal refusal. Callers should never forget to ask and leave cards for the lady of the house when calling on a visitor in the house, and likewise, visitors should be requested both by the hostess and her callers to meet all of the latter who call.

It is extremely negligent when an entertain-

ment is given in compliment to a visitor for the invited guests to neglect that visitor. She is, by the circumstances, entitled to the most cordial attention from all present; a disregard of this courtesy is not only extremely mortifying to a hostess and her guest, but would warrant her being thoroughly ashamed of the invited guests.

Well-bred people always converse in low tones and never laugh boisterously; especially at public entertainments is it selfish to speak or to make any noise that can disturb the persons in the adjacent seats. Children should be instructed in the art of doing every act in the best manner; in passing or handing a chair it is unnecessary to strike it against anything, or to touch anyone with it. Perfect repose of manner is the greatest elegance; in the details of life persons show their good or ill breeding even more than in the large observances. Prompt acknowledgment of all attention, prompt responses to invitations, the courtesy of an early call after invitations and entertainments, mark the degree of one's refinement. In approaching a lady with an umbrella in her hand, a man should raise his high enough to pass without interfering. In all carrying of umbrellas, canes and sunshades, one should take care, for it is very annoying to feel the points attacking one's hat or face, and one's

companion will suffer a great deal rather than mention it. In making way through a crowd, one should never jostle or push, but gently and patiently await an opening. In the use of fans, much unnecessary discomfort is caused others by fanning them as well as oneself, for while the one wielding the fan may be too warm, her neighbor may be shivering, and the draught created by the fan most unpleasant to her.

One's manner of sitting, standing, walking, every act and movement betray the degree of one's breeding, and should be considered until the best manner becomes second nature, and is done unconsciously. One makes a circle from the unconscious to the conscious, and then back to the unconscious again.

The subject of manners is inexhaustible, and an entire book might profitably be given to its consideration, but in this limited space only a few of the most frequent delinquencies can be noticed.

A constantly changing society admits of many interlopers, who, having money and entertaining handsomely, have gained access to good society. Having successfully attained a coveted place, they are most disdainful of all new aspirants; having so recently climbed the social ladder themselves, their sole thought and pleasure is to keep off all others, and the "exclusives" of society are usually found among

its recent additions. Snubbing is the delight of parvenues, and none are so tenacious of their position and hedge it around so closely as they who hold it uncertainly.

On the other hand, when the restriction is in behalf of good breeding and genuine worth and culture, no one can complain; in such case the exclusions are in the interest of the admissions, and all who are entitled to enter will appreciate the advantage of the regulation.

XIII

HABITS OF CHILDHOOD

"HABIT a second nature! Habit is ten times nature," the Duke of Wellington is said to have exclaimed, and the degree to which this is true no one probably can appreciate as well as one who is a veteran soldier himself. The daily drill and the years of discipline end by fashioning a man completely over again, with respect to most of the possibilities of his conduct.

"There is a story," says Professor Huxley, "which is credible enough, though it may not be true, of a practical joker, who, seeing a discharged veteran carrying home his dinner, suddenly called out, 'Attention!' whereupon the man instantly brought his hands down and lost his mutton and potatoes in the gutter. The drill had been thorough, and its effects had become embodied in the man's nervous structure.

"An acquired habit, from the physiological point of view, is nothing but a new pathway of discharge formed in the brain, by which certain incoming currents ever after tend to escape; and the functions of perception, memory, reasoning, the education of the will, are

results of formations *de novo* of just such pathways of discharge. The habits of an elementary particle cannot change, because the particle is itself an unchangeable thing; but those of a compound mass of matter can change, because they are in the last instance due to the structure of the compound, and either outward forces or inward tension can turn the structure into something different from what it was; that is, if the body be plastic enough to maintain its integrity and be not disrupted when its structure yields. Plasticity, then, in the wide sense of the word, means the possession of a structure weak enough to yield to an influence, but strong enough not to yield all at once. Organic matter, especially nervous tissue, seems endowed with a very extraordinary degree of plasticity of this sort, so that we may say without hesitation, that the phenomena of habit in living beings are due to the plasticity of the organic materials of which their bodies are composed. At the outset, more force is required to overcome; the overcoming of the resistance is a phenomenon of habituation. In the nervous system itself, it is well known how many so-called functional diseases seem to keep themselves going simply because they happen to have once begun, and how the forcible cutting short by medicine of a few attacks is often sufficient to enable the physiological forces to

get possession of the field again, and to bring the organs back to functions of health. And, to take what are more obviously habits, the success with which a weaning treatment can often be applied to the victims of unhealthy indulgence of passion, or of mere complaining, or irascible disposition, shows us how much the morbid manifestations themselves were due to the mere inertia of the nervous organs, when once launched on a false career.

"Habit simplifies our movements, makes them accurate, and diminishes fatigue. Man is born with a tendency to do more things than he has ready made arrangements for in his nerve centres. If practice did not make perfect, nor habit economize the expense of nervous muscular energy, he would be in a sorry plight. As Dr. Maudsley says in 'Physiology of Mind:' 'If an act becomes no easier after being done several times, if the careful direction of consciousness were necessary to its accomplishment on each occasion, it is evident that the whole activity of a lifetime might be confined to one or two deeds—that no progress could take place in development. A man might be occupied all day in dressing or undressing himself; the attitude of his body would absorb all his attention and energy, the washing of his hands or the fastening of a button would be as difficult to him on each occasion as to the

child on its first trial, and he would furthermore be completely exhausted by his exertions—therefore habit diminishes the conscious attention with which our acts are performed.

"Habit is thus the enormous flywheel of society, its most precious conservative agent. It alone is what keeps us all within the bounds of ordinance, and saves the children of fortune from the uprising of the poor. It alone prevents the hardest and the most repulsive walks of life from being deserted by those brought up to tread therein. It keeps the fisherman and the deck hand at sea through the winter; it nails the countryman to his log cabin and his lonely farm through all the months of snow; it protects us from invasion by the natives of the desert and the frozen zone. It dooms us all to fight out the battle of life upon the lines of our nurture or our early choice, and to make the best of a pursuit that disagrees, because there is no other for which we are fitted, and it is too late to begin again. It keeps different social strata from mixing.

"Already at the age of twenty-five, you see the professional mannerism settling down on the young commercial traveller, on the young doctor, on the young minister, on the young attorney. If the period between twenty and thirty is the critical one in the formation of intellectual and professional habits, the period

below twenty is more important still for the fixing of the personal habits, such as vocalization, pronunciation, gesture, motion and address. Hardly ever is a language learned after twenty spoken without a foreign accent; hardly ever can a youth transferred to the society of his betters unlearn the nasality and other vices of speech bred in him by the association of his growing years. Hardly ever, indeed, no matter how much money there be in his pocket, can he ever learn to dress like a gentleman born.

"The great thing in all education is to make our nervous system our ally instead of our enemy! It is to fund and capitalize our acquisitions, and live at ease upon the interest of the fund. For this we must make automatic and habitual as early as possible, as many useful actions as we can, and guard against the growing into ways that are likely to be disadvantageous to us, as we should guard against the plague. The more of the dictates of our daily life we can hand over to the effortless custodian of automatism, the more our higher powers of mind will be set free for their own proper work."[1]

In Professor Bain's Chapter on "The Moral Habits" we are given the following maxims: The first is that in the acquisition of a new

[1] Prof. Wm. James: "Psychology."

habit, or the leaving off of an old one, we must take care to launch ourselves with as strong and decided an initiative as possible. Accumulate all the possible circumstances which shall reinforce the right motives; this will give your new beginning such momentum that the temptation to break down will not occur as soon as it otherwise might, and every day during which a breakdown is postponed, adds to the chances of its not occurring at all.

The second maxim is: "Never suffer an exception to occur till the new habit is securely rooted in your life." Continuity of training is the great means of making the nervous system act right. Professor Bain says: "The peculiarity of the moral habits contradistinguishing them from the intellectual acquisitions, is the presence of two hostile powers, one to be gradually raised into the ascendant over the other. It is necessary above all things, in such a situation, never to lose a battle. Every gain on the wrong side undoes the effect of many conquests on the right. The essential precaution, therefore, is to regulate the two opposing powers that the one may have a series of uninterrupted successes, until repetition has fortified it to such a degree as to enable it to cope with the opposition under any circumstances: this is the theoretically best career of mental progress! The great need of securing success at the out-

set is imperative. Failure at first is apt to damp the energy of all future attempts, whereas past experiences of success nerve one to future vigor."

The force of habit is strongly exemplified in the case of an old woman who lived in extreme poverty in the top story of a miserable tenement. Some philanthropic friends, pitying her meagre sustenance and wretched quarters, arranged for her to spend two weeks in the country, where green grass, pure air, and fresh milk and eggs would be hers. She went anticipating great pleasure. In a few days those ladies chanced in the building again and were told that the old lady had returned; they were much surprised and went up to her room to ascertain the cause of the short sojourn. They asked her if she had not been well treated and well fed. She replied: "Yes, they did everything for me, but I was lonesome. I have lived all my life in the excitement of tenement life, and I missed it, and I thought 'people were better than stumps.'"

In infancy and childhood the mind and disposition are as plastic as clay, and may be moulded to whatsoever is desired. If the aim be definite, the methods judicious and sustained, it is impossible to calculate what perfect habits can be formed and fixed. There is not sufficient appreciation of the importance of training

at this early period, hence the time is not utilized to its best advantage; habits are, however, constantly crystallizing, and when the parents awaken to the necessity of attending to them, they are already fixed to a degree, and then follows the labor of correcting what at first might have been prevented. The preventive method is much the easier for parents and child, and much the wiser.

The habit of obedience, already urged in a previous chapter, is one of the first to be formed as on it hang the others. It is largely by injudicious demands and by irregular and inconsistent exactions that the habit of disobedience is created and fostered. If no one spoils and no one teases the child, he will be found amenable to the voice of authority.

Habits of personal cleanliness are never formed if not from babyhood, or in early childhood. The daily ablution from head to foot should be as regular a practice as the daily meal, likewise should the cleansing of the teeth and nails. It is not imperative that the child be at all times immaculately clean. He cannot play with pleasure and spirit if his mind be constantly fixed on guarding his body and clothing from contact with mother earth; the contact is decidedly wholesome, and his mind gains more than his body loses by a free and familiar association with her occasionally. If

he has a daily bath and presents himself at table with clean face, hands, nails, and clothing, and well brushed hair, he is doing all in the acquisition of habits of personal cleanliness that should be required of him. The child's teeth are often overlooked in the toilet, and because the first ones are temporary some parents hold them unworthy of the daily scrubbing; the more care the first ones receive the longer they last, and that adds to the permanency of the later ones. For the purpose of cleanliness and to avoid indigestion and toothache, this attention is demanded; if the habit of daily cleansing the teeth is not formed simultaneously with other personal habits, it is much more difficult to establish later.

Almost all children, except babies, sleep too little; when the little bodies begin to run around, they are so actively and so perpetually in motion, and at the same time growing, that they require a great deal of rest to enable them to recuperate fully. Children under six years of age require at least one short nap every day and early bed hours; after that age the early retiring should continue, seven o'clock in winter and eight o'clock in summer being none too early bed hours for boys and girls under ten.

Nothing, except exercise, so composes the nerves or maintains them in wholesome condition as ample sleep. Until they are quite

grown all girls and boys should be permitted to sleep as late as they wish once a week; thus the system recuperates and incipient illness, to which the system is always more liable when in a semi-exhausted condition, is averted.

Of overeating a physician says: "In all my knowledge of children, I have found most of them diseased before five years of age with irregular and injudicious eating. Dyspepsia is not an adult disease, but its beginnings are in childhood. I profess to know, and I can verify my assertion, that there are more dyspeptics under five years of age than there are over that. I do not know many children that are not dyspeptic. The miseries of childhood and youth are mostly of this sort. I have made some careful observations of children during my professional calls, and I assure you that at least nine out of ten are eating when seen by me. I can only presume that they are eating most of the time. The staple food of very young children is cookies and fruit. Of the fruit eaten at proper times I can say no evil, but of the cake there is no good to be said. The special damage is from the perpetual working of the stomach and bowels. I do not think it is so much the upper digestive tract as the lower that gets the damage." Irregularity in eating creates a morbid and irregular appetite; a slice of bread and butter and a little fruit once be-

tween meals are all that are required for a child past babyhood and under six years of age, and after that age the fruit should suffice. If their appetites are adequately gratified at meals this collation between meals will satisfy them, and their appetites will be unspoiled for the next meal.

Order is another important habit which is much more easily acquired in childhood than at a later period; they who have the most service at their command, who have some one to gather up and dispose of all their clothing as it is removed, have no opportunity at the formative period of obtaining orderly habits. The maid can be present to render what service is necessary, but she should instruct the child to open out and tidily arrange his wearing apparel himself when he takes it off. When one sees grown girls and boys leave their clothing on the floor as they have stepped out of it, or throw it in heaps on a chair, one can only infer a failure on the parents' part to properly train them at the right period; for one can struggle and strive to remedy the neglect later, but after the bad habit has been established the correction is a stupendous task. I have seen a child in whom the right habit was fixed undress himself when half asleep, and never fail to properly arrange his clothes.

One may distrust the intellect and the moral-

ity of people to whom disorder is of no consequence, for what surrounds us reflects very largely what is in us.

Habits of industry, of virtue, of prayer, of courtesy, and of attention and application, are all much more easily contracted before their opposites are established; and if the positive ones are not first acquired the negative ones will form themselves.

Too much commendation cannot be given the habit of punctuality; if the value of one's own time is not appreciated one should show consideration for that of another. Persons of responsibility are always more sensible to the mischief of wasting minutes, and many business men are patronized and preferred on account of their recognized promptness and punctuality. Reliableness in regard to all engagements and economy of time are virtues of nearly all high-bred people.

It is a bad habit of school children to study after dinner in the evening; the body and mind are then both weary from the day's activities, and while the dinner is in process of digestion, the blood should not be diverted from the digestive organs to the brain. The best time for study is in the early morning, when the head is clear and the body refreshed, but as that time is inconvenient to many, the next best time is before dinner, after the exercise and recreation

of the afternoon have rested the brain from the fatigue of school work. An hour and a half before dinner for the heavier and more difficult work, and an additional hour and a half for the lighter studies just before bedtime, are all that any schoolgirl or boy should be required to give outside of school hours; and for children under ten, half that time should suffice. No child should be either urged or permitted to study longer, as from seven to nine hours a day of mental effort are all that the brain or eyes can endure without injury.

A child's natural modesty should never be marred by word or deed. It is my belief that it is always violated if the child is bathed or undressed by a stranger after his sixth year; unless he has a nurse to whom he is habituated for this attention the mother herself should assist him. Maids too often jokingly, coarsely or otherwise, molest the sense of decency that every properly trained child feels, so that after the age of consciousness, he should be guarded from such opportunities; he should have his own dressing-room and never be exposed even to the view of other children. Modesty soon becomes a fixed habit, and its possessor will respect it in others and rebel against any violation of it in himself. Modesty and decency of conduct do not insure purity, but they are elements thereof. Not only is ignorance not

purity but it is oftener the destroyer than the conservator of it, and many girls and boys adopt unclean practices from utter ignorance of their injury and bad effects. Before twelve years, they can only be closely guarded and watched, with a general caution not to tamper with their bodies. After that age, it is the mother's duty to make some explanation to the girl and boy, which shall impress upon them the sacredness of sex and somewhat of its functions. Many mothers dislike doing this, fearing they may be robbing their children of their innocence. There are few cases in which such information at the age named would be premature, since girls and boys after that age will observe, will be curious, and will receive explanations from some source, and it can be given by no one so judiciously and with such a conservation of purity as by the mother. There may be some advantage in communicating this knowledge earlier, but there are also many objections to premature disclosures, and in most cases, if the associations have been right, curiosity is not awakened earlier. If a child however asks, and his reason is sufficiently developed to understand, the mother can explain as far as she thinks wise, or will satisfy him, but it SHOULD BE THE TRUTH as far as it goes, and the subject should never be treated otherwise than with earnestness and respect.

XIV

HABITS OF YOUTH

THE more one observes the development of human nature, the more is one impressed with the fact that next to the irretrievableness of birth comes the irretrievableness of early training and education. The momentum of life and endeavor receive direction during the early years, and right inspiration must be given while the heart and mind are plastic, and before the habits are completely formed, else one's nature becomes less receptive to it. Habits are partly formed before the age of consciousness, but the spiritual inspirations come after that period, and he who welcomes their advent continues to have moral awakenings all through life; if, however, during the impressionable period the inspirations are disregarded, their voice becomes less and less distinct. When one realizes the stupendous responsibility involved in the training of the young heart and mind and how often the opportunity is lost in ignorance and neglect, one must deeply deplore that the importance of this training is so often unappreciated.

At the critical time when the ideas are awak-

ening, when the heart is searching for its anchorage and the character is building, the minds of innumerable boys and girls receive no higher nourishment than that afforded by the study of arithmetic, history, geography, sometimes a little music and dancing; and the thoughts are entirely occupied with these and a few pastimes. The deeper motives and high principles of life are either ignored, or are made secondary; how can nobleness and high-mindedness issue from such sowing? The good grain must be sown all along, and though it may be for a time apparently unproductive, some day it will put forth the blade and come into ear; when the need comes the growth will be revealed.

Happiness is not dependent on material conditions except in the imaginations of those who view life falsely; pleasure may be increased by a plethoric purse, but pleasure and happiness are themselves frequently divorced, and is not that happiness which is not dependent on sensuous enjoyment the higher and the more enduring? If pleasure has been the object of existence in early life, when one reaches the meridian and is less eager for the enjoyments which animal spirits crave, life seems very dark and unattractive because the higher intellectual and spiritual resources have been undeveloped.

It is not advised that young men and women

renounce the world and all its pleasures, but that these shall not always have first place to the exclusion of the nobler aims of life. Urge upon young men the value of a symmetrical development so that while they need not deny the benefits of money and of business energy and enterprise, they do not make of material gain a Juggernaut Car that shall override and crush out all the better spirit and nobler elements of life. Impress upon them that its possession is not worth doing wrong for, that nothing in this life is worth doing wrong for; also that with the acquisition of wealth they shall recognize the responsibility and moral guardianship thereof. Teach them that almost more difficult than knowing how to acquire is knowing how wisely and beneficially to expend it; that it must not be a means of self-indulgence only, but a power of good for others as well.

Young men should be educated to appreciate the higher qualities of womanhood, the pure soul, the strong conscientiousness, the womanly tenderness, and where these can be found united with a sound education there is a basis of a happier marriage than one in which the attraction is a pretty face, a shapely figure and a goodly fortune.

It depends on the man's education and the influences of his own home life what qualities

he will seek in a wife, and if his own principles are fixed and his nature elevated above purely sensual lurings, he will consider the right qualifications in the selection of his life companion.

A young man can surround himself with no greater safeguard than a confidential relation with his mother; many young men consider it a concomitant of their manhood and growing dignity to be very reticent about all their affairs as soon as they commence associating with young women, thus depriving themselves of a potent influence at a time when it is most advantageous. A few mothers are indiscreet and do not well guard the confidences that are reposed in them, and this naturally causes a young man to discontinue them. If the mother is wise and has the right sympathy with human nature as manifest in the youthful heart, if she sacredly guard confidential disclosures, her sons and daughters will be encouraged to confide in her. It depends on the spirit in which the confidences are met whether the confider will continue to hold them desirable; if the mother is harsh, or curious, or too communicative, she has only herself to blame, if the cautious considers these disadvantages; but the joy and profit of a frank relation between a wise mother and son, or between mother and daughter, is inestimable. When it is denied a careful investigation of the cause may convince the

mother that either she has not sought it or that she has, by injudicious treatment, forfeited the privilege.

The evils of intemperance are so undeniable and work such havoc with the material, moral and mental condition of so many otherwise good and capable men that it should not be necessary to warn a young man against such a danger. Somewhere I have said that the possible abuse of a good thing should not vitiate the right use of it; but, except as medicines, are alcoholic spirits ever a good thing? Even as such, there are excellent substitutes that are far less perilous. If one considers in the abstract the lunacy of anyone putting a bottle of madness into his brain, one realizes the weakness of drinking intoxicating beverages. The excuse, of course, always is, that a little is not injurious, but rather beneficial, and every drunkard was at first a confident, temperate drinker. True, there are temperaments that never develop an inordinate taste for strong drinks, that never lose the power to taste and stop. Yet so long as there are thousands struggling with Laocoön fierceness to cast off the dreadful serpent that has enveloped them, so long as the harmless limit is being constantly passed by those who held themselves proof against it, and so long as crimes, suicides and the records of police courts and insane asylums bear testi-

mony to the strength of its grasp and its degradations,—the only safe course for a young man, who can have no assurance of the immunity of his temperament from the fatal taste, is entirely to decline. Until the taste for drink and the habit of intemperance are acquired, it can be no hardship to abstain from the use of liquor, and when the benefits and dangers are so disproportionate the wisdom of total abstinence must be conceded.

Tobacco, owing to the presence of the poisonous nicotine in its composition, injures the brain, deranges the nervous system, lowers the life forces, and injures the heart and lungs. To the young it is more injurious than to the mature man, for in the former it saps the foundations of health, and dwarfs the body and mind before they have attained their full development. To the highly organized temperament, to the man whose sensibilities are heightened by culture, and to men of sedentary occupations, it is an unmitigated evil, for the more sensitive the nerves, the more is the irritation felt, and the professional man has not the counteraction of physical exercise that the laboring man has. The cigarette habit is the worst form of the use of tobacco, and the insane asylums of to-day are being constantly recruited from excessive smokers of the cigarette; if the habit of smoking must continue, then to reduce

the evil to a minimum, let it be limited to a moderate use of the cigar. The derangement of the nervous system by the use of tobacco suggests the use of the more soothing and sedative alcohol, and tobacco users are always easier victims to the more dangerous habit of alcoholic intemperance.

The greatest obstructions to the higher development of young womanhood are the ensnarements of the pleasures and frivolities of life. If inordinate vanity and inordinate love of pleasure could be stricken from the category of feminine weaknesses the elevation of woman's thought and the purification of her character would be greatly promoted. These weaknesses are the barnacles that weigh down woman's spiritual and intellectual nature more frequently than all others. A false view of life engenders a love of display, a strife for social prestige and a desire to outshine companions until these ambitions become the leading motives of life. Right home education and a distilling of the principles of true Christianity should correct such false views and afford nobler visions of the great spiritual and intellectual possibilities of her nature. Good morals are a woman's greatest strength, and though a high standard for herself and her girl friends is usually exacted, the character of the gentlemen friends is often overlooked or condoned. She

cannot always avoid meeting men of doubtful morals, but she can prevent such from visiting her if their laxity be known. At least the acquaintance of a known libertine should be declined, and admission in the home and to one's friendship only accorded those of irreproachable morals.

One of the greatest trials to which a woman is subject, is when she becomes the victim of an unrequited affection. It is doubtful if even the fulfilment of the suggestion of radical thinkers that women may indicate their preference to the point of proposing themselves, would remedy the painful experience. If the object of her affections is interested, he will not be slow to ascertain the extent of her interest, and if he is not, she would only add humiliation to her already unhappy condition. There are many delicate ways of expressing one's preference if one feels safe in doing so, and the idea of woman's taking the initiative is so repugnant to men as well as to most women that its further consideration is useless. If a woman finds herself succumbing to a love possibly unreciprocated, she can stifle it in the beginning by avoiding its object, and this method though a courageous one, will save her greater misery. If the partiality is already well advanced before she realizes or admits it, she cannot escape suffering, and will have to bear

the inevitable with fortitude, and seek the remedies of intense intellectual activity, physical exercise, prayer, and above all—time. By indulgence love becomes more unmanageable, and the only safeguard is a strict avoidance of the dangerous pleasure of the young man's society. Such action entails great self-discipline, but the advantage of this self-control to the character is very great. The offer of a young man's heart is the greatest compliment that can be paid one, and if it is not accepted the declining should be made in a way to afford him as little mortification as possible, as the disappointment itself is a sufficiently severe blow. The refusal, however, should be unmistakable, that his hopes may not be fed; it is kinder to have no uncertainty. When a young man's attentions become marked and one is resolved against the suit, the resolve should be indicated, for it is very cruel to coquette with a young man's feelings only to overthrow them at last. Under any circumstances such proposals should be held sacred, and no one but the girl's parents is entitled to know of them. Many girls are so proud of their conquests that they lure lovers to the point of declaring themselves and then boast of their victories; such heartless coquetry is in the last degree selfish and reprehensible, and the vaunting of one's proposals unwomanly and in the worst possible

taste. The acceptance of valuable gifts from gentlemen is also to be deprecated, and books or flowers occasionally or as anniversary presents, are all that should be received. The bestowal of gifts by anyone should be recognized as a privilege on the part of the giver as well as of the recipient, for refined persons have a delicacy in being placed under obligations to persons whom they do not especially esteem. The fittest expression of one's good feeling and generosity is a gift of one's own workmanship. Such presentation is not only a greater compliment but also evinces greater sincerity than does the giving of a purchased present.

However warm one's friendship may be, or however close the association, a certain degree of reserve should be maintained, and the privacy of one's most intimate friend should be respected. Young women should also guard against the folly of confiding their private affairs to their friends, enjoining on them a secrecy they are not able to observe themselves; for nothing is truer than that if one cannot guard one's own tongue in behalf of one's own interest, one cannot expect that the confidante will practice greater self-control. One, too, is so often deceived in the loyalty and disinterestedness of one's friends, and in the enthusiasm of friendship one's faith in the other's constancy is apt to be very exalted. At the same time we

should be worthy of the confidence of those who trust us, and when we have pledged ourselves to secrecy we should be as scrupulously faithful to it as to an oath, and never receive confidences that we do not intend to respect.

The office of true friendship is to aid one's friend to his best development, to warn him when he is doing wrong, to suggest the flaw in his character or conduct, and to guard him against a secret enemy and against his own imprudence. This ideal relation is possible only between persons of rare sagacity and breadth of character; nevertheless it is the perfect relation. The true friend does not carry inexcusable and causeless gossip which is only vicious and information of which the recipient is powerless to avail himself; but if slander is abroad, and the knowledge of it enable the slandered friend to refute or dislodge an unjust accusation, then it is the office of friendship to warn and to give the friend an opportunity of justifying himself.

Perhaps, instead of enumerating the various errors and quicksands into which thoughtless girls and young women are apt to be drawn, a suggestion of the principles which should guide their conduct would be briefer and more profitable. If they will establish and adhere to a line of conduct including only the highest standards; if they will live less at random, but

will study themselves, their powers and passions, and marshal these into a perfect possession, this self-knowledge, self-mastery, and self-confidence, at once give motive and direction to their thoughts and conduct. Perfect self-possession is necessary to perfect poise of mind and character, and the greatest essential of all improvement is to find oneself. Self-possession is self-measurement, and they who do not measure themselves make little progress in their own development. This self-confidence will also evolve the courage which enables a man or woman to live his or her own life, and not to be directed by the opinion of others, but by personal convictions, fearing nothing but the reproaches of the small voice that rises noiselessly within.

There is much agitation in current times over the preëminence of the sexes, whether man is superior intellectually to woman, or woman to man; whether he is more capable, whether she is more moral, and though the disadvantages which originally precipitated these questions have been largely removed, the discussion still continues. Sex is not chiefly a physical difference, nor is intellect more characteristic of one sex than of the other, but the distinction of sex is in spirit; it is the masculine or feminine soul that makes a true man or woman. Sometimes a physical man has the spiritual attributes of

woman; sometimes a physical woman has the masculine spirit; but the highest order of men and women are they who possess their own quality in the highest degree. A woman may have a Titanic mind and still possess the highest womanly qualities of soul—the eternal feminine; there is no incompatibility between a high order of intellect and ineffable tenderness, womanly receptivity, and perfect purity, though the prejudice of the world has impeded the development of this combination. Both sexes are necessary to the best progress of the world; in the family the man and woman have joined hands and interests and walk abreast, neither in advance of the other; why cannot this worthy precedent be adopted in the civil, social and industrial world as well? Let both be recognized and both aid in the administration of affairs, the man doing the more aggressive work as befits his masculine endowments, and the woman doing the no less important but more feminine part. No woman will be drawn into political fields except those who are especially fitted therefor; and women whose hearts are by nature domestic will remain domestic; no ropes can hold to that sphere those who are not so qualified.

Through intellectual and ethical evolution woman will gradually come into all her rights and powers, if she only keep the goal in view,

and no revolution or agitation will procure them to her so speedily as will a faithful development of her best self, and a faithful rendering of the obligations already hers.

XV

DOMESTIC ECONOMY

TURNING to the strictly practical side of home life, there is much knowledge of the house proper, its care and economy, that is not only advantageous but indispensable to its good keeping.

The modern house is fitted with a complication of pipes that are necessary for its ventilation, heating, water supply, lighting and removal of waste matter. From these, so long as they are in good repair and properly cared for, little or no danger arises, but when they are out of condition they distil poisonous gases, dealing sickness and death to the occupants who breathe them. Correct construction of the drains and proper connection with the house are insured in cities by the surveillance of sanitary authorities, but the care of the interior traps and basins and the ventilation of the house are often neglected. How seldom does the air of a house seem pure and sweet to one entering from the fresh air outside; when, however, one has breathed the same air for a short time, the impurity is less noticeable, yet the air inside should always bear comparison with the

oxygen laden air of outdoors, and a stuffy, close atmosphere indicates ill ventilation.

Many diseases are slowly produced by continued breathing of bad air, and the source is seldom suspected because its effects are so gradual. The blood that circulates through the body and carries vitality to the tissues is pumped from the heart to the lungs for aëration, and when it has made the circuit of the body, returns to the heart impoverished and charged with foul air, and must each time be supplied with fresh oxygen in the lungs which relieves it of the impure gases that it brings; this correction is in proportion to the supply of pure fresh air that it there receives. When the oxygen is not forthcoming the poisoned carbonic acid gas continues to circulate through the system in its devitalized condition, and devitalizing all the organs which it is intended to nourish, makes them an easy prey to germs and various diseases. The sources of impure air in the dwelling are the exhalations of the inmates and the products of combustion derived from artificial lights and food, and were it not for the air that sifts through doors and windows, crevices and even the walls of houses, one could only live in them a comparatively short time. Open grates and hot air draughts are the usual means of securing change of air, and when these are lacking, ventilation should be provided by

other indirect inlets and outlets, in order not to depend on the direct draught of windows in cold weather.

Sunshine is another essential of good health, and should be admitted into every room a part of each day. Especially should the children's nursery be the sunniest room of all, for dark rooms not only render children delicate but are very depressing to the spirits. In the selection of a dwelling, there is no more important consideration than a sunny exposure and plenty of windows for the admission of light with which no consideration of carpets should interfere, for it is better for them to bleach and pale than for the inmates of the house to do so; and then one can always find floor coverings that the sun does not damage.

The waste pipes of a house should be understood by the housekeeper, as should the manner of ventilating and flushing the pipes, and the special kind of trap in use; foul germs are generated in the sewers, which, if not guarded against, will find their way into the house; lavatories, sinks, baths and basins are sources of danger if not properly managed. Frequent flushings and a supply of water in the traps are necessary, while basins and sinks must be absolutely cleaned and closed when not in use.

The kitchen, laundry and refrigerator waste pipes are more liable to stoppage from the

collection of grease in the water that passes through them; they should, therefore, at least once a week be flushed with hot water and concentrated lye, and all waste pipes especially the water-closet pipes are safer for an occasional use of disinfectant solutions. Cesspools are unhealthy modes of disposing of waste matter, and are a menace in or near a dwelling, often producing typhoid and other fevers.

The entire house should be constructed and furnished in a manner that best secures its cleanliness. Close fitting carpets and heavy draperies are dust traps, the latter especially great germ holders. The healthiest and cleanest method of treating the floor, if it is not of hard wood, is to paint and varnish, or stain and polish it all over, and to cover it with rugs that can be taken up and shaken frequently; then one knows there is no accumulation of dust underneath, and housecleaning remains no longer the housekeeper's dread, for it may then be a gradual process instead of a semi-annual agony. Muslin and lace curtains that are easily laundered are the least objectionable, and all that are necessary for the bedrooms at least. Heavy curtains gather and hold dust and germs so tenaciously that they are better dispensed with. For decoration, paint is preferable to wall paper, for the latter affords lodgment to germs and to insects of various kinds.

Beds and springs should be thoroughly dusted inside and out and wiped with a wet cloth, and the mattress brushed with a stiff broom in every crevice once a month, while at least twice a year, the entire woodwork of the inside of the bed should be washed with very cold water, as warm water tends to breed rather than to destroy animal life. Beds should be opened up and the mattresses raised for a free circulation of fresh air each day, and ought never to be made up until they have been thoroughly ventilated with outside air.

Man and gas light each use up the oxygen of a room and fill the air with carbonic acid gas; a room, therefore, that is lighted artificially requires more ventilation.

People who live in overheated rooms are less vigorous than those who live in a moderately low temperature. To obtain the right degree of heat in cold weather is a difficult art; 65° F. is the right temperature for a room for ordinary persons; for convalescents, babies, old people, or those affected with bronchitis a temperature of 70° is advisable.

Waste that contains any organic matter whatever, either in a state of decomposition or ready to decompose, should be quickly removed and disposed of in such a manner as not to affect the healthfulness of any place. No accumulation of vegetable matter should be per-

mitted in cellar or kitchen, but should be burned or removed regularly and frequently.

Illness and premature death are, as a rule, attributable to three conditions: (1) injuries and accidents of various kinds; (2) germs producing infectious fevers and kindred diseases; (3) habits of life, causing various chronic disorders. Chronic diseases of the internal organs are due to one's habits of life, though no symptom of the disease may be manifest for many years. The slight daily excess in food or drink and insufficient fresh air and exercise are sources of irritation to the system which may not be felt at the time, but which gradually continued for twenty or more years cause some organ to succumb. An overstimulating diet with little muscular exercise is as pernicious in time as an insufficiency of food; continued overwork of either brain or muscles finally prostrates the nervous system, and temperance in all mental and physical indulgences is the only sure way of holding ill health at bay.

Dirt is the natural home of infectious germs, and dirty people are seldom healthy, for the accumulation clogs the pores and obstructs one means of discharge of waste matter, thus throwing additional impurities on the system, or on the other organs. Germs, when not conveyed directly from person to person, find lodgment in dirt; if it were possible for a whole

nation to be absolutely clean, infectious diseases would probably die out. No adornment of the person renders it so attractive as perfect cleanliness, and it is due others as well as oneself.

What is moderation in food and exercise in one person, may be excess in another, and that which is beneficial to one may be harmful to another. A man laboring hard out-of-doors, can eat with impunity a hearty meal, from which a man of sedentary habits would suffer. A man who lives out in the air and sun requires less sunlight and air in his dwelling than does he who seldom goes outside.

Housekeeping is woman's special vocation, and whatever her means or her position in life, ignorance of the best methods of managing her home is a great deficiency. She must possess not only a theoretical but also a practical knowledge of the details of the various work of a house before she is competent to direct its performance. In this country, when the fortunes of families are subject to sudden changes, and when even the possession of wealth cannot always secure efficient aid, domestic accomplishments are peculiarly indispensable, and if young girls have some training in this direction in their mother's home, they are spared much inconvenience and embarrassment when they later preside over their own. The better one's

understanding of the management of a house, the greater the economy of both time, labor and expenditure, for notwithstanding the importance of these matters, they should not be permitted to consume time to the exclusion of the cultivation of the higher nature. By system and good arrangement, all the work may be done in order and due season, and much time be left for other things. The household duties of some women are never completed; they can find no time for the cultivation of their minds or for the claims of philanthropy; let such make a scrupulous examination of their work, and by cutting off all that is superfluous, and considering the relative importance of the various duties, they will find that such retrenchment will spare them some hours for better things. If a woman be compelled to do her own cooking, and she confine it to the preparation of simple, wholesome, nutritious food, and waste no time on pies, cake, puddings, or other deserts, she saves herself much time and her family much indigestion, and if the time thus saved be used in her or her children's mental improvement, has she not made a wiser use and distribution of time and effort? If the sewing of the family devolve upon the mother, and if the clothing be made simply, and tucks, ruffles, and embroideries omitted, some time can be saved, and the children will

be none the worse off for the omission of these superfluities. It is the superfluous work which profits no one and which is as often a disadvantage that consumes the time of overworked women, and after years of such waste they sometimes realize their mistake. When a woman's leisure time is limited, it is far wiser to spend it in good reading, or in out-of-door exercise, or even in complete rest, than in embroidering, or in putting additional phylacteries to her children's garments. A due regard for the relative value of the work to be done and a judicious distribution of one's time and labor, will prove great economizers of both.

The housekeeper who presides over an establishment containing one servant or more will also find that a systematic regulation of the work of the house, assigning to each servant and to each day and hour its specific work, effects a great saving of time and care. All good housekeepers are systematic, and the service in such houses is greatly facilitated. There is always time enough for everything that one truly desires, or ought to do; if there is an apparent lack of time, the fault is certainly in the arrangement, and a wiser one should be sought.

The amount of domestic work that it becomes one's duty to perform personally depends on one's circumstances; there are many who having ample means have no necessity of ren-

dering any assistance in the work of the house, but such work is very beneficial to health, and every young woman should assume the care of some part of it, if it is no more than the care of her own room. Her knowledge extends if she interests herself at different times in the various departments of the work. She thus gains a practical acquaintance with the various kinds of house duties which will be of service to her whether she is compelled to do her work in her own home or only to superintend it.

Meritorious as is the performance of one's household duties, it is in better taste to keep its machinery enclosed and not exposed to view, so that its existence will be known only by the happy results. It is difficult for a person whose whole mind and interest are engrossed with domestic affairs not to intrude these matters on her friends, but they are not edifying topics of discussion, and the companion can scarcely feel the interest in them that the speaker does; therefore with their private consideration and performance they should be dismissed from the mind if possible, certainly from the conversation.

It is hoped that everyone recognizes the slovenliness of engaging in kitchen or any other kind of domestic work in other clothing than a wash dress, and a clean apron, and the hair covered. Neither mistress nor maid should attempt

to cook, sweep or dust, in a silk or cloth dress, but should be appropriately equipped for such work. If the table glass and china are absolutely clean, well wiped and free from lint, they may be very plain and inexpensive. Though the food offered be very simple, if it is well cooked and served, one need have no hesitancy in inviting one's most aristocratic friend to share it, for true hospitality consists in something higher than the material offering, and a cordial and gracious welcome are grateful substitutes for rich entrées and cut glass. One need never be ashamed of any economy that is necessary, and it is an absurd weakness to try to appear richer than one is.

When girls and boys arrive at the age of discretion they should know their father's circumstances and the family expenses and should be ready to adapt themselves to both. No one can retain his or her self-respect, or is entitled to the respect of others, who lives, dresses or entertains beyond what he can reasonably afford, and the day of retribution, though sometimes delayed, arrives surely. If young people are given an allowance as liberal as the family's financial circumstances admit of they learn the value of money, the best means of using it, and acquire much better judgment in their purchases than when the parents can be called on *ad libitum*.

Every girl should learn some profession, trade, or art by which she can, if ill fortune overtake her, maintain herself independent of relatives and friends. If she possess special gifts or talent, these will indicate the direction of her cultivation, and though she may learn many things in moderation, she should acquire one thing in perfection. Everyone has some possibility or adaptability which if properly trained will secure her against want and temptation, for though fortune may be favorable to-day, she may frown to-morrow, and when one's resources are developed in prosperity one can meet adversity more calmly. A family does not live within its means that does not provide for sudden emergency, temporary loss of employment or for the death of the bread winner. A portion of the income should therefore be held as a reserve, or contingent fund. As Emerson says: "When the income by ever so little exceeds the outgo, we have the beginning of wealth." The greatest wealth is health, and no economy that is practiced at the expense of health or of a reasonable cultivation of the mind, can be accounted true economy. A stout roof, wholesome food, substantial and sufficient clothing, are all in the interest of thrift, and unwise economies are often the worst extravagancies.

XVI

CIVIC DUTIES

THE sober quiet sense of what a man owes to the community in which he is born, has been found specially hard to maintain, says Mr. Bryce, in modern times and in large countries. It is comparatively easy in small republics or in cities, but with a vast population, the individual is lost in the multitude. Mr. Bryce, however, exhorts us to remember the civic virtue, and tells how it may best be inculcated in the young. We must cultivate three habits, to strive to know what is best for one's country as a whole; to place when one knows it, the country's interest above party feeling or class feeling, or any other sectional passion or motive; to be willing to take trouble, personal and even tedious trouble, for the well-governing of every public community one belongs to, be it a township or parish, a ward or a city, or the nation as a whole. And the methods of forming these habits are two, which of course, cannot in practice be distinguished, but must go hand in hand,—the giving of knowledge regarding the institutions of the country—knowledge sufficient to enable the young citi-

zen to comprehend the workings—elements which still dazzle imagination from the conflicts of fleets and armies of the past. Current history or elementary politics, Mr. Bryce thinks, would be easier to teach than history in the usual sense of the term.

The young, to the extent of their understanding, should not only be instructed in the political government of city, state and nation, but what is more important, they should be stimulated to an interest in public affairs and inspired with a sense of civic duty. As they mature, the young man's and young woman's interest will be proportioned to the interest which the parents and their associates in the home manifest in such affairs. In England, interest in public affairs and knowledge of political movements are much more general than with us; all well educated women are conversant with the political situation, its current opportunities, possibilities, and probabilities, and they enter into discussions of these subjects as freely as do the men. In this particular they are in advance of the average American woman; the intellectual life of the latter, while often profound, does not turn in the direction of politics or interest in public affairs, except occasionally to their philanthropic side. In some of the larger cities a few women are beginning to interest themselves actively in the

progress and improvement of those cities, and the results are eminently satisfactory. It requires no more time to participate in a conference about municipal improvements than to attend teas, receptions and card parties, and the benefit to the community is vastly greater. The woman who has children needing her presence or has other duties at home, should neglect them neither for her own pleasure nor for the profit of any municipality, however great her interest in it may be. Yet may not the many women who have no children, or whose families are grown, or they who prefer to spend their leisure hours in advancing the civic and social life that surrounds them to joining in the usual frivolities of fashionable life—may not these women be worse employed? It is not the opportunity which draws women from the domestic life but dissatisfaction with the close confinement, or a greater taste for outside pleasures; and yet desertion for the causes of frivolity is never censured as is desertion for intellectual purposes. If she does not take an active part, every woman should at least understand and interest herself in the civic life, in the material, social and moral progress of humanity, and know all of the vital movements of the country and of the world.

In many families there is an utter dearth of knowledge or concern of public affairs; the

conversation revolves in the most circumscribed orbit, on the most insignificant occurrences which profit no one, and which ultimately narrow the mind and impoverish its quality.

There is no excuse for man's civic laxity; public spirit and the promotion of human reforms, however unbecoming the consideration of a woman they may be held, never reflect anything but glory on man. His only possible impediment is that they sometimes clash with his private interests, but until it becomes his pleasure he should hold it his duty to perform a part of the disinterested service which every city requires, and hold himself to a degree responsible for municipal stagnation and corruption.

To create an interest in the younger members of the household one need only to make public affairs, philanthropic movements, and social progress topics of conversation, and to feel and manifest a genuine interest in them; the interest of the girls and boys will soon be aroused if it does not grow to exceed that of the parents. In how many families are such movements discussed or even touched on? Unless there is a menace of war or a presidential election is impending, the average family is as unconscious and ignorant of social and political conditions as was Robinson Crusoe on his lonely isle. For the right education of their children, parents should inform themselves and

cultivate familiarity with public affairs and with the progress of humanity in general. For this reason, if for no other, the mother should enlarge her view and her interests that she may contribute to this development of her family, for she is responsible for the citizenship of her children. Politically the non-voters cannot do a great deal, but they can do something; they can desire the laws that bespeak the greatest moral elevation, the noblest living of humanity, and they can strive for the men who stand for the ethical as well as for the material advancement of the country, regardless of party or sectional prejudices.

Religiously and philanthropically, the disfranchised class and the future voters can accomplish a great deal more. If parents are not themselves religiously inclined there are still many reasons why they should not neglect the religious life, and why they should contribute to the maintainance of a church and of good works. If their spiritual lives are poor and sterile, the inference is that their souls have lacked the culture which enriches the spiritual nature. By uniting with some denomination with whose creed they can sympathize, it matters little which, they place themselves in position to acquire that soul culture and development of which their attitude toward religion indicates their need. If they feel that it is too

late to secure such development in themselves, they will certainly not deprive their children of the spiritual enrichment and ethical nurture which such an alliance affords. The theology and dogma of religion are less appealing to persons who are not by heredity, tradition, or early religious training imbued with a taste for it; and many such decline religion in the belief that dogma and creed are its chief constituents; whereas if they would yield themselves to its spirit,—the heart of religion, they would find it very attractive and elevating.

If one recognizes in religion the foundation of morals, if one approves of the existence of churches, then one must admit that it is one man's duty as well as another's to aid in supporting them. Any public institution that requires support should receive contributions from all who desire to see it prosper, as its existence can only be coextensive with its maintainance. There is as much spiritual poverty among the finely clad and richly housed who never open their purses for the support of church or charity as there is in the tenement districts; and the poverty of the former is far less excusable than that of the latter class, for the remedy is more accessible. No one individual and no one organization can solve the problem of human misery and human impediment, but every man can do something toward such solution.

It is not, however, by the opening of purses and the handing over of a few dollars, or a few hundreds, that philanthropy is best served; relief is at best but a superficial remedy and is oftener a factor in the creation of poverty. Gifts to the unworthy encourage them to continue their worthlessness, and indiscriminate charity is nothing more than a pauper factory. It is a great temptation and an easy discharge of benevolence to give alms to the beggar who moves us with a pitiful tale, and many persons think they do nobly when they thus acquit their feelings. They do not consider the fact that the spirit of beggary is thus fostered, and that it is far more humane and just, to ascertain the cause of the condition and to seek its removal. Except in temporary cases, it is found that the cause lies in serious mental, moral, or physical defect, often congenital and seldom curable. Prevention is the watchword of the nineteenth century and will be much more that of the twentieth. The most that can be done for the poisonous tree of adult age is to lop off its branches and prevent their overrunning, and while humanity demands this, the great strokes should be at the root, and radical reform be effected through the child,—the process,—prevention. The foundation of all human progress, mental, moral and material, lies in the right education of human nature. The kindergarten

is one source of right development, and its principles extended to child life in the home emphasize that education, and the resulting benefits. It is not only among the poor that human nature needs direction, but quite as much among the well-to-do and the wealthy, whose power gives increase of responsibility. Some one says truly:—"If the kindergarten is the luxury of the children of the rich, it is the vital necessity of the children of the poor. Its personal touch is the best substitute for that which home ought to give them but cannot. Its methods develop individuality, its occupations train to dexterity, and awaken that solemn joy of duty done which is the best guarantee of persevering industry. Its plays teach the control of impulse, develop imagination, and ally it with conduct, as Matthew Arnold has taught us that the social order requires. More than all, these plays are a revelation of joy, that divine experience without which, perfection either of conduct or character, cannot be attained. And what shall we say of those sweet affections, those mutual forbearings, those glad ministrations, that simple reverence for things holy, which are the very soul of the kindergarten system? Simply these alone are exclusive of that kind of dependence which is unworthy of human nature. Here then, in the kindergarten, we find a ground of hope for the child

of the tenement house; an awakened intelligence, which, better than all truant laws, will secure his further education; a delight in duty which will keep him steady at his work; a stability of character which will fortify him against temptation; a warmth of heart which will keep him true to family and social pieties; a sense of obligation which will make him a conscientious citizen; an awakening to joy which restores to him his birthright as a man. Not that life will thereby become an easy thing. Life, for nearly all the children of the poor, must continue to be a bitter struggle, until the children of the rich awaken to a sense of the obligation of privilege. But the struggle for an independent, self-respecting manhood will no longer be against desperate odds, for the three years of kindergarten with the subsequent training which they alone make possible, are enough to waken to life that character which makes a man master of himself and of the conditions which environ him."

It has been already suggested and the idea will gain weight with time and experience, that criminal and viciously immoral parents should not be entrusted with the rearing of their offspring, for criminality is thereby multiplied to the number of the progeny of such parents; not by the fact of vicious heredity alone, but by the fact of their environment and solidarity.

The right of separation of children from their parents because of physical abuse is recognized, and is not the soul to be considered as at least the equal of the body? The family is a sacred, God-given institution, and in its rightful conditions the dearest and sweetest relation of man on earth. But when it deteriorates to the point of imperiling the soul, the severing of such ties becomes no hardship; even if it were, the affection of vicious parents should be sacrificed to the spiritual welfare of the child, and if their love be right and true, they will concede the necessity. What are only tendencies in childhood become fixed qualities and often diseases in adult age, and while every effort should be made for recovery even there, results of such efforts are far from encouraging. Until preventive methods have been established and have done their good work, alleviation must continue, but an intelligent study of the cause of the situation should accompany the relief, and as much thought and prescription be given the source as is given its effects.

Incompetency is as prolific a cause of poverty as can be found, and the best philanthropy is now directing its efforts to the industrial training of inefficient indigents which shall remove such incapacity. The only true charity is that which helps a man to help himself, and every opportunity should be afforded the man or

woman who is willing, but, for any cause, unable to do his or her best work.

Some service should always be exacted of the recipient of relief, if he be not prostrated by sickness or otherwise disabled. Continuous poverty is a disease and should be treated as such, at the same time relief should be administered in a manner that will, as little as possible, mar the applicant's self-respect, for when that is lost the case becomes more hopeless. Whatever is given should be clean, wholesome, and offered in a spirit that will not degrade the recipient, but on the contrary awaken his self-respect.

Devitalization is another cause of continued poverty, for a body that is not well nourished cannot generate the energy and vitality necessary to sustain it in labor.

Ignorance of the best use of money, the proper foods, the most nourishing preparation of the same, are all impediments which obstruct the path of thrift, and it is the office of the state and of philanthropists to redeem the poor from their ignorance and to educate them industrially. Cooking schools will be more appreciated by future philanthropists, and sewing schools for children and young girls are indispensable adjuncts to thrift and economy; it is astonishing in visiting among the poor to note how many women who have reared families

have no use of the needle, and to reflect what a serious detriment such ignorance is to the economy and good order of a family. "Bear ye one another's burdens" is a text of Scripture, which also adds "For every man must bear his own"—that is when by the assistance of his more fortunate fellow-man he has been made capable of bearing them himself. The altruistic education must have its beginning in youth; from children contributions to charity should never be exacted, for if they be not emanations of the spirit of love and helpfulness, they are valueless. The child's whole education should tend to the end to make him less selfish, less self-centred, more impersonal than he is by nature, and to feel that no man has the moral right to live for himself alone; then, no suggestion of generosity will be necessary—it will be the result of his development.

While all possible aid should be extended the worthy and unfortunate poor, more effort should be made to distinguish these from the unworthy, the professional mendicant. The soft head and the soft heart induce beggary, and create the professional beggar, who asks no better subsistence than what comes from this softness. To administer charity wisely and justly requires much hard will and sound judgment. The world contains many sentimentalists who are unwilling to mete justice to a man, no matter

how unworthy he may prove himself; their sensitive hearts refuse to witness suffering, however well deserved it may be; but true philanthropy and justice are inseparable.

The pleasure of ministering to human needs and of relieving human misery and pain is very alluring, and refusal to extend aid a great self-denial, but when one knows that such methods only beget poverty and manifold unworthiness, one has not the right to gratify one's own feelings to the detriment of wisdom and justice? If a man who is able will not work when he has an opportunity, he should suffer, and hunger and freeze until he is driven by suffering and necessity to the right activity; no man has a right to be a consumer who is not in some degree a producer. All of God's laws are hard when broken, and shall man intervene between the wrong-doer, and the just results and retribution of wrong-doing, when God himself in his immutable laws has linked them? Man should be ready to recognize the rights of others, and when he recognizes them he will know his duty, and should fulfil it whether it be a pleasant or an unpleasant one.

Society can advance only in so far as the individuals which constitute it are advanced, and individual interest is promoted by association and coöperation; the social man and the individual are one and inseparable, and act and

re-act on each other. Socialism, the shibboleth of modern times can have but one just solution of its problems. Though the real and personal property of the globe were evenly apportioned once a year, at the close of the year the capable and clear-sighted men would have increased their portion a hundredfold, and the weak and incapable ones would have lost theirs; so it is impossible to devise means that will prevent greater accumulations falling to the master minds of the earth, except forcibly and arbitrarily to maintain an even distribution; that would mean stagnation in every department of human enterprise, and standstill to all human progress. Therefore, the only just solution of the difficulty is the acknowledgment on the part of the possessors of wealth of a moral trusteeship, of a moral obligation to use surplus wealth for the general good. Such recognition can be effected only by the right moral education of the youth of the present generation, who will be the capitalists of the future. Only by the mental and moral education of the moneyed class, and by the moral and industrial education of the indigent class, can the principles of coöperation be put in operation. Every consideration of policy and progress, as well as the higher claims of humanity, calls for a larger recognition of the inherent right of those who do the manual work of the world;

and the ruling factors of industry and society, the men of influence and power, should apply the coöperative principle to institutions which they control.

Industrial institutions for the education of those who may be made capable and for the employ, at LESS WAGES, of such as are inherently weak and can never be competent, must be created and largely maintained by the capital of the prosperous. The number of such institutions should be limited only by the number of persons requiring such education and such assistance, but they should not compensate the same as self-sustaining industries not operated for philanthropic purposes. Charity work should be HARD and UNDERPAID and decidedly disadvantageous compared with regular work, otherwise it encourages men to depend upon it who might find work by their own efforts elsewhere. Charity institutions are only intended as last resorts when all others have failed. The right methods of philanthropy are those which inculcate the lessons of self-help, of individual responsibility, rather than dependence on outside aid. It is only by combining the various elements of industry into free, voluntary and strong organizations under the direction of wise and efficient management that the end of true economy may be subserved and the competition of the world be

regulated. It is the underpaid labor competing with justly compensated labor; it is the workers under the sweating system that degrade the dignity of labor, reduce its payment to starvation wages, and constitute the workman's worst foe. This is the foe that he should resist more than he resists the capitalist, for the latter will then have no alternative but to give laborer's wages above the pauper level of subsistence.

Upon this subject the great Mazzini gave the Italians wise counsel: "The remedy is to be found in the union of labor and capital in the same hands. Association of labor and the division of the fruits of labor, or rather the profits of the sale of its production in proportion to the amount and value of the work done by each, this is the social future."

The ideal solution of the problem of wage-earning is the moral concession of the capitalist; whether this method will ever be practicable remains to be demonstrated. When one realizes the intense greed of wealth, the hard crust of selfishness in which some men are encased, it seems a vision of far futurity, and the poor wage-earner may not be able or willing to abide this millenium. When times are prosperous, he gets only a bare living, the "market price of his labor," although the proprietor may earn fifty per cent. net on his industry; but when hard times break over a community they

who shared not in the profits of prosperity are compelled to "share the losses" and submit to a reduction of wages. If the stipend of the wage-earner were based on the profits of the business, then it would be entirely just that he should share in the losses sustained in an industrial panic.

If moral and economic arguments are unheeded, monopolies may in time have legal force brought to bear on them, compelling them to share in a limited degree the profits of their industries. The ordinary employer is under the same pressure as the laborer; he is competing strenuously and against great odds with the large monopolies, and cannot afford to increase the wages of his workmen. It is the great employers who control immense capital that reap the immense profits, and can afford to share them.

But to bring this subject more strictly within the confines of its own domain, there is a philanthropy within the reach of every housekeeper, which all who have not the leisure or inclination to pass beyond the limits of the home can practice; that is a consideration of the servants of the ménage. How few American girls one finds engaged in domestic service! Nearly all are immigrants or of foreign parentage. Doubtless one cause of the reluctance to enter such service is the loss of individuality it

entails, and the fact that in the average household so little consideration is given the comfort and welfare of the servants. If the girl is the sole servant she is doomed to a solitary existence; she has no one with whom to converse, or to sympathize with her; being the only servant she has fewer opportunities of escaping from her solitude, as she is always more indispensable than where there are several servants. She has, however, the advantage of occupying her room and bed alone, and this privacy is so precious to some girls that they are willing to endure all the disadvantages of being a lone servant to have that one privilege. No matter how many servants there are, they should each have a separate bed and a private washroom; a self-respecting girl has the same sense of modesty as her mistress has, and finds it as great a hardship to be compelled to perform the details of her toilet before the eyes of another. A half hour of leisure, at least, should be accorded servants in the afternoon that they may recuperate and freshen up their toilets. If they rise at five or six o'clock, they should not be obliged to wait for a cup of coffee until after the family breakfast at perhaps nine or ten o'clock. If it is a serious derangement of household affairs for them to have their breakfast earlier, they should be permitted coffee, bread and butter, previous to the regular breakfast; the time from

eight in the evening to nine the next morning, —three hours after rising—is too long a fast to require of them. When a girl has been confined to the house all day, especially if her occupation is of a sedentary nature, she should be encouraged to go out for exercise and fresh air in the evening, and even to seek the society of her friends. Carefully selected books and stories should be placed at the disposal of servants for perusal in leisure moments, and many little considerations shown which will attach them to the family and make them feel that they are in a Christian home. In many ways domestic service is more educative to a girl than shop or factory work can be, for if she is in contact with refined, cultured people, she is instructed in habits of order and neatness and the art of decent living which will be advantageous to her when she goes to a home of her own. The association, morally, should also benefit her, and the observation of the ways of superior, well-disciplined people—if she is so fortunate as to serve such—should be a distinct gain to her. Mothers and housekeepers have a greater responsibility in this matter than they often realize; we are all our sisters' keepers, and no one should go forth from our roof and our employ without an increase in knowledge, more refined manners and higher principles than when she entered under it.

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